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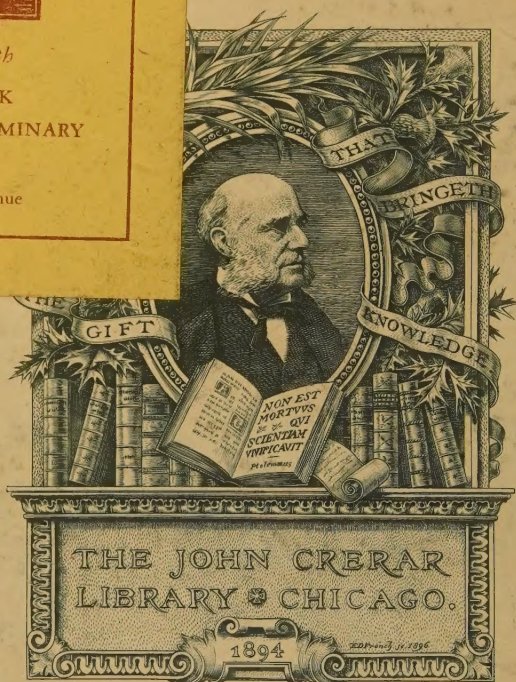
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INDIAN MYTHOLOGY.



# INDIAN MYTHOLOGY

ACCORDING TO THE MAHĀBHĀRATA,

IN OUTLINE

BY

Michael

*iggo*  
V. FAUSBØLL.  
*n*

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TO ELLEN MY WIFE  
MY JOY AND MY LIFE  
FOR HER GOOD-WILL AND LOOK  
I DEDICATE THIS BOOK.

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## PREFACE.

---

If we are ever to find our way through the jungle of Indian Mythology which stretches over so many different places and times, and the prolixity of which is as great as that of Indian nature itself, and if we wish to arrive at a general survey of it, particularly at an exposition of it for the public at large that does not care or trouble to go into details, nor attend to disputed and contradictory matter, — then we must first have mustered and mastered the different stadia through which it has developed itself. Not until we have had correct and reliable reviews of these stages and have seen what all the different periods have in common, not until then will it be possible to compile a general Indian Mythology. For it will not do to mix up the different periods and call such a mixture or jumble Indian mythology.

Concerning the times of the Veda's we have already some good beginnings in

A. Bergaigne, *La religion Védique*. 1—4. Paris 1878—97.

A. Hillebrandt, *Vedische Mythologie*. 1—3. Breslau 1891—1902.

## VIII

E. Hardy, Die Vedisch-Brahmanische Periode der Religion des alten Indiens. München 1893.

H. Oldenberg, Die Religion des Veda. 1894.

E. Hopkins, Religions of India. London 1896.

A. Macdonell, Vedic Mythology. Strassburg 1897.

But we still lack similar writings for the time of the Brāhmaṇa's and the Upanishad's, for the time of the Epics and the Purāṇa's, and for the time of the Classical Literature.

We have, however, not a few treatises on single subjects from the Veda's and from later times. I here mention some of these which I have noted down. Others may be found in Hardy, Hopkins, Macdonell and Oldenberg.

Baynes, The Biography of Bhaga. In Actes VIII. Congr. Orient. Leiden 1891.

Bloomfield, Soma and the Eagle. In J. Am. Or. Soc. vol. XVI.

Bohnenberger, Varuṇa. Tübingen. 1893.

Bradke, Dyaus Asura. Halle 1885.

E. Brandes, Ushas. Kbh. 1879.

Bühler, Zur Mythologie des Rig-Veda. In Orient u. Occident. Bd. I.

Bühler, Parjanya. In Transact. Philol. Soc. London 1859.

Ehni, Die Vermählung d. Soma. In Z. d. d. m. Ges. 33. 1879.

Ehni, Der vedische Mythos d. Yama. Strassburg 1890.

Ehni, Die urspr. Gottheit. Leipzig 1896.

L. Feer, Vritra et Namutchi dans le MBh. In Revue de l'hist. des religions. Tome 14.

## IX

- L. Feer, *La légende de Rahu*. Paris 1865.
- A. Hillebrandt, *Aditi*. Breslau 1876.
- A. Hillebrandt, *Varuna und Mitra*. Breslau 1877.
- A. Holtzmann, *Die Apsaras*. In *Z. d. d. m. Ges.* 33. 1879.
- A. Holtzmann, *Agni*. Strassburg 1878.
- A. Holtzmann, *Brahman*. In *Z. d. d. m. Ges.* 38. 1884.
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- Ch. Lanman, *The Namuci-Myths*. In the *J. R. A. Soc. of Bengal*. 58. 1889.
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- Myriantheus, *Die Aṇvins*. München 1876.
- Nève, *Le mythe des Ribhavas*. Paris 1847.
- Obry, *Jéhova et Agni*. Amiens 1869—70.
- H. Oldenberg, *Savitar*. In *Z. d. d. m. G.* 51. 1897.
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- Renel, *Aṇvins et Dioscures*. Paris 1896.
- Rivett-Carnace, *The Snake Symbol in connection with the worship of Siva in India*. In the *J. R. A. Soc. of Bengal*. 48. 1879.
- Roth, *Die höchsten Götter*. In *Z. d. d. m. Ges.* 6. 1852.
- Roth, *Ueber den Soma*. In *Z. d. d. m. Ges.* 35. 1881.
- Roth, *Die Sage von Dschemschid*. In *Z. d. d. m. Ges.* 4. 1850.
- Schermann, *Philosoph. Hymnen*. Strassb. 1887.

- Siecke, Liebesgeschichte des Himmels Strassb. 1892.  
 Streiter, De Sunahsepo. Berol. 1861.  
 Wallis, Cosmology of the Rigveda. London 1887.  
 Windischmann, Über den Somacultus. Abh. d.  
 Münch. Akad. IV. 1846.  
 Winternitz, Der Sarpabali. Mitth. Anthrop. Ges.  
 Wien 1888.

To supply one of the wants I have written this short Indian Mythology according to the Mbh. I have looked upon the matter with the eye of an historian, and not with that of a philosopher. Consequently I have avoided all reasoning and philosophising. On the whole it has been my endeavour to make the exposition as objective as possible by always appealing to the words of the text itself and, so to say, let it speak for itself.

My view of the Indian M., it will be seen, has principally been ethnographical-historical.

I have translated the text as literally as possible for the benefit of young scholars, only in a few places availing myself of Roy's more free rendering of it.

In order not to be influenced by the opinions and views of others, but to be quite independent, I have, while writing this book, not made use of any of the treatises mentioned above.

To get at the underlying meaning of the myths I have laid much stress upon the names, these, assumedly, indicating their meaning. And it is a matter of course that I, in the quality of an historian, have followed the system or classification of the text.

The reader may perhaps wonder at not finding anything about Gaṇeṣa and Trimūrti. The reason is



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that these mythological figures must be considered modern conceptions, Gaṇeṣa, the late Prof. Sørensen told me, only occurring twice in the MBh. and the word Trimūrti not at all.

The three gods Brahmā, Viṣṇu and Īiva, are certainly sometimes mentioned jointly, either at the head of other divinities, or in conjunction with these, but by themselves only in III,<sup>15824</sup> (see above p. 111) still without being designated as a trinity. It is not until the time of Kālidāsa that we find the word Trimūrti.

My best thanks are due to Dr. Dines Andersen for his help in carrying this book through the press.

Copenhagen, 13 December 1902.

V. Fausbøll.

---

## ABBREVIATIONS.

- B R. = Böhtlingk & Roth, Sanskrit Wörterbuch. 1—7.  
St. Petersburg. 1852—1875.
- Fire Forst. = Fire Forstudier til en Fremstilling af den  
indiske Mythologi efter Mahābhārata. Kjøbenhavn  
1897.
- Grassmann = Grassmann's Wörterbuch zum Rig-Veda.  
Leipzig 1873.
- Hariv. = Harivaṃṣa (Mahābh. vol. 4).
- Lassen = Chr. Lassen, Anthologia Sanskrita. Bonnae  
1868.
- M., MBh., Mahābh. = The Mahābhārata. Calcutta.  
Vol. I—IV. 1834—39.
- Monier Williams = Sanskrit-English Dictionary. Lon-  
don 1872.
- Pitri, Pitṛi = Pitṛ.
- R., Rām. = Rāmayaṇam. 1—2. Bombay. Čāke 1810.
- Rsi, Rishi = Ṛṣi.
- Roy = The Mahabharata. Translated into English Prose.  
Published by Protap Chandra Roy. 1—18 Parva.  
Calcutta 1884—1894.
- Wilson = H. H. Wilson's Sanskrit Dictionary, or his  
Vishnu Purāṇa.
- Xatri = Kṣatr, Kshatriya.
-

## CORRIGENDA.

- Page 1 line 18 read: towards the Sura's.  
 — 2 line 10 read: dharma's.  
 — 2 line 12 read: husband.  
 — line 4 from the bottom read: feeling.  
 — line 2 fr. the b. read: quarrelled.  
 — 27 line 9 read: Asuras.  
 — 28 line 17 instead of "then" read: there ॐ (for the purpose).  
 — 36 line 5 fr. the b. read: Rāxāmsi cātāni.  
 — 56 line 2 fr. the b. read: Vivasvat.  
 — 58 line 1—2 read: between a creation and a dissolution.  
 — 64 line 1 fr. the b. read: yac.  
 — 101 line 21 read: gold coins.  
 — 102 line 15 read: were.  
 — 118 line 2 read: Vedāir.  
 — 119 line 6 fr. the b. read: Kāiṭabhān.  
 — 121 line 6 fr. the b. read: has.  
 — 128 line 13 insert within the brackets: I<sub>4141</sub> and Indra-lokagamana by Bopp p. 31 v. 38.  
 — 128 line 10 fr. the b. read: beautiful.  
 — 136 line 1 read: called.  
 — 180 at the top read: Vidyādhara, line 1 read six.  
 — 183 line 5 read: -Chief.

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His dwelling is Saṁyamana.

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His messengers, Yamadūta, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama.

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## I. THE ASURA'S.

Asura is the common name for all the antagonists of the Sura's. They consist of several classes, viz.: Dāitya's, Dānava's, Dasyu's, Kālakañja's, Kāleyya's, Khalin's, Nāga's, Nivāta-Kavaca's, Pāuloma's, Piçāca's and Rāxasa's.

Of these the most frequently mentioned are the Dāitya's, the Dānava's and the Rāxasa's. The Piçāca's, often combined with the Rāxasa's, are spoken of (VI,<sup>3854</sup>) side by side with Māgadha's and Kālīṅga's, which seems to prove them to be the original people of the country (the Aborigines). The same is perhaps the case as regards some of the others, f.i. the Nāga's, as there is even now still to be found a people of this name in the mountains of Bengal; compare below.

The Yaxa's with their king Kuvera were originally also Asura's, but seem to have made friendly advances to the Sura's and to have been welcomed by them and received into their midst; see below.

The Asura's were the offspring of 13 of Daxa prajāpati's daughters<sup>1</sup> and Kaçyapa prajāpati (Rām. III p. 470,<sup>11</sup>: 8 daughters).

<sup>1</sup>) According to Rām. Daxa had 60 daughters, and acc. to M. I,<sup>2519</sup>: 13, acc. to IX,<sup>2013</sup>: 27, acc. to XII,<sup>7537</sup>: 50.

Tasya pūrvam ajāyanta  
 daṇṭa tisraṇ ca Bhārata  
 prajāpater duhitaras,  
 tāsāṃ jyeṣṭhâbhavat Ditih,  
 Sarvadharmaviṣeṣajñah,  
 puṇyakīrtir mahāyaçāḥ  
 Mārīcaḥ Kāçyapaḥ tāta,  
 sarvāsāṃ abhavat patih. XII,7537.

o: To him were first born 13 daughters, of these  
 Diti was the eldest. The in all dharmas well  
 versed, famous and most honourable Kaçyapa,  
 Marīci's son, became the husband of them all.

Sarve Dāxāyaṇīputtrāḥ  
 Prājāpatyā mahābalāḥ XII,8274.

o: All the mighty sons of Daxa's daughter  
 and K. Prajāpati.

Diti was Daxa's eldest daughter (XII,7737), her  
 sons were called Dāitya's, Danu's Dānava's, Kaçyapa's  
 sons by Aditi Āditya's (Deva's or Sura's) which  
 is not only used as the common name for the Sura's,  
 but also as the denomination of a single class of them.  
 The Āditya's were the younger half-brothers of the Asura's.

Bhrātṛnām nāsti sāubhrātraṃ  
 ye 'py-ekasya pituḥ sutāḥ  
 rājyahetor vivāditāḥ

Kaçyapasya Surāsurāḥ XIII,556.

o: Between brothers there is not (always) good  
 brotherly feelings,  
 they who were begotten of one and the same father  
 quarrelled for sovereignty's sake  
 (to wit) Kaçyapa's (sons), the Sura's and the Asura's.

Idan tu çrūyate Pārtha

yuddhe devāsura purā:

Asurā bhrātaro jyeṣṭhā

Devāṇā cāpi yavīyasah. XII,<sup>1184</sup>; cfr. Rām.

VII,<sup>11</sup>, 16. Vṛhadār. Upanishad, brāhm. 3.

o: But this is told, o Pṛthā's son,

(to have been so) in the battle between the D. and  
the Asura's of yore:

the Asura's (were) the elder brothers  
and the Deva's the younger.

The Asura's have their strongholds and haunts in mountain caves. In the bowels of the earth do they dwell in the region of Pātāla where they have several large cities: Hiraṇya-pura (V,<sup>3567</sup>. VII,<sup>1997</sup>, III,<sup>12197</sup>), Prāgjyotiṣa (V,<sup>1887</sup>. 4408). Nirmocana (V,<sup>1890</sup>). Further we find them in the sea where bound they were delivered into Varuṇa's keeping. But also in Heaven they have three fastnesses, one of iron, one of silver, and one of gold, from where they attack the Triloka, the three worlds (VII,<sup>9555</sup> = XIII,<sup>7482</sup>. VIII,<sup>1402</sup>. 1421. Cp. below and Fire Forstudier p. 40). Hence, however, they were thrust down to earth (I,<sup>2482</sup>).

All this appears from the following passages:

Sa kadācit samudrānte

kasmiṃṇcid girigahvare

Valim Vāirocanim Vajrī

dadarçôpasasarpa ca. XII,<sup>8222</sup>

o: Once, on the seashore,

in a mountain cave

saw Indra Vali Virocana's son

and drew nigh unto him.

Bhūmiṁ kecit praviviṇuh  
 parvatān apare tathā  
 apare jagmur ākāṣam  
 apare 'mbhas samāviṣan. XII,6180. I,1186.

- o: Some entered the earth,  
 and others (disappeared) in the mountains,  
 still others ascended into the air,  
 others again plunged into the water.

Hiraṇyapuraṁ ity-eva  
 khyātāṁ puravaraṁ mahat  
 Dāityānāṁ Dānavānāṁ ca  
 māyāçataavicārinām  
 analpena prayatnena  
 nirmitāṁ Viçvakarmaṇā  
 Mayena manasā sṛṣṭāṁ  
 Pātāla-talam āçritāṁ V,3567. VII,1997.

- o: Hiraṇyapura so called  
 the great remarkable city  
 that belongs to the Dāitya's and the Dānava's  
 who practise hundreds of kinds of magic  
 (this town) that was built with much labour  
 by Viçvakarman  
 and devised by Maya  
 lies in the Pātāla district.

Tato mahiṁ lavanajalaṁ ca sāgaraṁ  
 mahāsurāḥ praviviṇur arditāḥ surāḥ I,1186.  
 III,8797. 12063. 12085.

- o: Thereupon the earth and the ocean with the  
 salt water  
 the great Asura's entered pressed by the Sura's.

Evam uktas tato Dharmo  
 niyogāt Parameṣṭhinah  
 Varuṇāya dadāu sarvān  
 baddhvā Dāiteya-Dānavān.  
 Tān baddhvā Dharmapāçāiç ca  
 svāiç ca pāçair Jaleçvarah  
 Varuṇah sāgare yatto  
 nityam raxati Dānavān V,<sup>4303</sup>.

- o: Thus accosted then Dharma  
 at the command of the most High  
 delivered to Varuṇa all  
 Dāitya's and Dānava's after having bound them.  
 And having bound them with Dharma's nooses  
 and with his own bonds  
 watches for ever Varuṇa, the Lord of the waters,  
 carefully the Dāitya's and the Dānava's in the  
 ocean.

Samudram axam asṛjan  
 Dānavālayam uttamaṁ. VIII,<sup>1476</sup>. III,<sup>12079</sup>.

- o: They made an axis of the ocean  
 that excellent abode of the Dāitya's.

They are described as follows: they are very  
 powerfull, in battle they uproot trees and hurl  
 the tops of mountains against their enemies.

Atha Dāityabalad ghorān  
 niṣpapāta mahābalaḥ  
 Dānavo Mahiṣo nama  
 pragṛhya vipulaṁ girim.  
 Te taṁ ghanāir ivādityam  
 drṣṭvā samparivāritam  
 tam udyatagirim rājan

vyadravanta divāukasah  
 Athâbhidrutya Mahiṣo  
 devāmṇ cixepa taṁ girim. III,<sup>14596</sup>.

- o: Thereupon out of the dreadful army of the Dāitya's  
 the mighty Dānava Mahiṣa by name leapt forth  
 after having seized a great mountain,  
 seeing him like the sun surrounded by thick clouds  
 and with an uplifted mountain, o king,  
 the inhabitants of heaven fled in all directions.  
 There upon Mahiṣa rushed forward  
 and hurled that mountain against the Gods.

Athâsya çailaçikharam  
 Keçī kruddho vyavāsṛjat III,<sup>14252</sup>, XII,<sup>8290</sup>.

- o: Upon which Keçin  
 wrathful cast a rock top against him.

Te pragrhya mahāghorān  
 parvatān parighān drumān  
 vṛxobhayanta salilam  
 utthitam çatayojanam  
 Abhyadravanta devāms te  
 sahasrāṇi daçāiva hi XIII,<sup>7283</sup>, XII,<sup>8290</sup>.

- o: Taking enormous mountains  
 and (using) trees as clubs  
 they troubled the water  
 which instantly rose a hundred yojana's into the air,  
 whereupon they rushed against the gods  
 (numbering) ten thousand.

They are skilled in sorcery and magic power,  
 especially do they understand transforming them-  
 selves into all sorts of shapes and making them-



selves invisible, and they frighten people with their awful roaring.

Tato Nivātakavacā  
mām ayudhyanta māyayā etc. III,<sup>12131</sup>.

- o: Hereafter the Nivātakavaca's  
strove against me with magic arts.

Tathā tāu bhr̥çasamkruddhāu  
rāxasendrāu mahābalāu  
nirviṣeṣam ayudhyetām  
māyā bhir itaretaram etc. VII,<sup>4102</sup>. XII,<sup>10117</sup>.

- o: Thus those two very wrathful  
Rāxasa-princes, the mighty ones,  
fought blindly against each other  
with sorcery.

Gacchadhvaṁ sarṣigandharvā  
yatrāsāu viṣvarūpadhr̥k (o: Vṛtra) V,<sup>301</sup>.

- o: Go ye together with ṛṣi's and gandharva's  
thence where you (Vṛtra) who assumes all shapes  
(dwells).

Vartamāne tathâyuddhe  
Nivātakavacāntake  
nâpaçyam sahasā sarvān  
Dānavān māyayā vṛtān  
Adṛçyamānās te Dāityā  
yodhayanti sma māyayā,  
adr̥çyenâstravīryeṇa  
tān apy-aham ayodhayam etc. III,<sup>12161</sup>.

- o: Whilst thus the battle raged whose object  
was to destroy the Nivātakavaca's,  
on a sudden I could not see

all the Dānava's who were hidden by magic,  
 those Dāitya's who had become invisible  
 warred with sorcery,  
 with invisible armed power  
 I also fought them.

Āmānuṣam atho nādam  
 sa mumoca mahāsuraḥ XII,<sup>10149</sup>.

Jahi Bhīṣmaṁ raṇe Rāma  
 garjantaṁ Asuraṁ yathā V,<sup>7031</sup>.

As Asura's are named the following beside many  
 others (see I,<sup>2525</sup> foll.):

|            |          |            |               |
|------------|----------|------------|---------------|
| Anuhrada   | Triçiras | Madhu      | Virocana      |
| Ilvala     | Damça    | Maya       | Vivindya      |
| Upasunda   | Dhundhu  | Mahiṣa     | Vīra          |
| Uçanas     | Namuci   | Mura       | Vṛtra         |
| Kamalāxa   | Naraka   | Yātudhāna  | Vṛṣaparvan    |
| Kālanemi   | Nahuṣa   | Vala       | Vegavat       |
| Kirmira    | Nikumbha | Vali       | Çaṁvara       |
| Keçin      | Pāka     | Vātāpi     | Çukra         |
| Kāitava    | Puloman  | Vixava     | Samhlāda      |
| Jambha     | Pahrāda  | Vidyunmāla | Sālva         |
| Tāraka     | Mañki    | Vipracitti | Sunda         |
| Tārakāxa   | Mada     | Virūpāxa   | Hiranyakaçipu |
| Tālajamgha |          |            |               |

Some of these names may be sanskritic, some aboriginal.

Of the Asura's we mark separately the following  
 Classes:

## A. As Dāitya's are mentioned:

|          |            |
|----------|------------|
| Ilvala   | Vātāpi     |
| Upasunda | Vipracitti |
| Tāraka   | Vegavat    |
| Triçiras | Çukra      |
| Naraka   | Sālva      |
| Prahlāda | Sunda      |

## B. As Dānava's:

|          |          |
|----------|----------|
| Kāitava  | Madhu    |
| Naraka   | Maya     |
| Prahrāda | Vivindya |

But some of the Dānava's and the Dāitya's are to be found, however, as may be seen above, under the commoner name of Asura's.

Rāhu (I,<sub>1161</sub>) is the Dānava most frequently mentioned. He is also called Svarbhānu (V.<sub>3810</sub>. XIII,<sub>7292</sub>), and it is said of him that he strives to devour both sun and moon.

The myth of Rāhu is connected with the story of the Churning of the Ocean, and the strife of the Deva's and the Asura's concerning the Amṛta and the Sovereignty of the world, which I quote here in the form it has in I,<sub>1103</sub>—1188:

Jvalantam acalaṁ Meruṁ  
 tejorāçim anuttamaṁ  
 āxipantaṁ prabhāṁ bhānoh  
 svaçrṅgāih kāñcanojjvalaih  
 Kanakābharaṇaṁ citraṁ  
 devagandharvasevitaṁ  
 aprameyam anādhṛṣyam  
 adharmabahulāir janāih

Vyālāir ācaritaṁ ghorāir  
 divyāuṣadhividīpitaṁ  
 nākam āvṛtya tiṣṭhantaṁ  
 ucchrayeṇa mahāgiriṁ  
 Agamyāṁ manasāpy-anyāir  
 nadīvr̥kṣasamanvitaṁ  
 nānāpatagasaṅghāiḥ ca  
 nāditaṁ sumanoharāih --  
 Tasya ṣṛṅgam upāruhya  
 bahuratnācitaṁ ṣubhaṁ  
 anantakalpam udviddhaṁ  
 Surāḥ sarve mahāujasah  
 Te 'mantrayitum ārabdhās  
 tatrāsīnā divāukasah  
 Amṛtāya samāgamyā  
 taponiyamasam̐yutāḥ,  
 Tatra Nārāyaṇo devo  
 Brahmāṇam idam abravīt:  
 cintayatsu Sureṣv-evaṁ  
 mantrayatsu ca sarvaḥ  
 Devāir Asurasaṅghāiḥ ca  
 mathyatām kalaḥodadhiḥ,  
 bhaviṣyaty-Amṛtaṁ tatra  
 mathyamāne mahodadhāu,  
 Sarvāuṣadhīb samāvāpya  
 sarvaratnāni cāiva ha  
 mathnadhvam udadhiṁ Devā  
 vetsyadhvam Amṛtaṁ tataḥ.  
 Tato 'bhraṇikharākārāir  
 giriṣṛṅgair alaṅkṛtaṁ  
 Mandaraṁ parvatavaraṁ  
 latajālasamakulāṁ

nānāvihagasaṅghuṣṭam  
 nānādaṁṣṭrisamākulam  
 kinnarāir Apsarobhiḥ ca  
 Devāir api ca sevitaṁ  
 Ekādaṣasahasrāṇi  
 yojanānāṁ samucchritaṁ  
 adho bhūmeh sahasreṣu  
 tāvatsv-eva pratiṣṭhitaṁ,  
 Tam uddhartum aḥaktā vai  
 sarve Devagaṇās tadā  
 Viṣṇum āsīnam abhyetya  
 Brahmāṇaṁ cēdam abruvan:  
 Bhavantāv atra kurvātāṁ  
 vuddhiṁ naiḥcreyasīṁ parāṁ  
 Mandaroddharāṇe yatnah  
 kriyatāṁ ca hitāya nah,  
 Tathēti cābravīd Viṣṇur  
 Brahmanā saha Bhārgava  
 acodayad ameyātmā  
 phaṇīndraṁ padmalocanaḥ.  
 Tato 'nantah samutthāya  
 Brahmanā paricoditah  
 Nārāyaṇena cāpy-uktas  
 tasmin karmaṇi vīryavān  
 Atha parvatarājānaṁ  
 tam Ananto mahābalaḥ  
 ujjahāra balād brahman  
 savanaṁ savanāukasaṁ.  
 Tatas tena Surāḥ sārddham  
 samudram upatasthire,  
 tam ūcur Amṛtasyârthe  
 nirmathīṣyāmahe jalam.

A pā m patir athôvāca:  
 mamâpy-am̐ço bhavet tatah  
 soḍhâsmi vipulaṁ mardaṁ  
 Mandarabhramaṇād iti.  
 Ūcuḥ ca Kūrmarājānaṁ  
 akūpāre Surāsurāḥ:  
 adhiṣṭhānaṁ girer asya  
 bhavān bhavitum arhati.  
 Kūrmeṇa tu tathēty-uktvā  
 pr̥ṣṭham asya samarpitaṁ,  
 taṁ çailaṁ tasya pr̥ṣṭhasthaṁ  
 yantreṇ-Ēndro nyapīdayat.  
 Manthānaṁ Mandaraṁ kṛtvā  
 tathā netraṇ ca Vāsukiṁ  
 Devā mathitum ārabdhāḥ  
 samudraṁ nidhim ambhasāṁ,  
 Amṛtārthe purā brahmaṁs  
 tathâiv-Āsura-Dānavāḥ  
 ekamantaṁ upaçliṣṭā  
 nāgarājo mahāsurāḥ,  
 Vibudhāḥ sahitāḥ sarve  
 yataḥ pucchaṁ tatah sthitāḥ  
 Ananto bhagavān devo  
 yato Nārāyaṇas tatah  
 çira utxipya nāgasya  
 punah punar avāxipat.  
 Vāsuker atha nāgasya  
 sahasā xipyataḥ Surāiḥ  
 sadhūmāḥ sārciṣo vātā  
 niṣpetur asakṛṇ mukhāt,  
 Te dhūmasaṅghāḥ sambhūtā  
 meghasaṅghāḥ savidyutah



abhyavarṣan Suragaṇān  
 çramasantāpakarṣitān,  
 Tasmāc ca girikūṭāgrāt  
 pracyutāḥ puṣpavṛṣṭayah  
 Surāsuragaṇān sarvān  
 samantāt samavākiran,  
 Babbhūvātra mahānādo  
 mahāmegharavopamah  
 udadher mathyamānasya  
 Mandareṇa Surāsurāih,  
 Tatra nānājalacarā  
 viniṣpiṣṭā mahādriṇā  
 vilayaṁ samupājagmuh  
 çataço lavaṇāmbhasi,  
 Vāruṇāni ca bhūtāni  
 vividhāni mahīdharah  
 Pātālatalavāsini  
 vilayaṁ samupānayat,  
 Tasmiṁ ca bhrāmyamāṇe 'drāu  
 saṅghrṣyantah parasparam  
 nyapatan patagopetāḥ  
 parvatāgrān mahādrumāḥ,  
 Tesāṁ saṅgharṣajaç câgnir  
 arcirbhih prajvalen muhuh  
 vidyudbhir iva nīlābhram  
 āvṛṇon Mandaram girim,  
 Dadāha kuṅjarāṁs tatra  
 simbhāṁç câiva vinirgatān  
 vigatāsūni sarvāni  
 sattvāni vividhāni ca,  
 Tam Agnim Amaraçreṣṭhah  
 pradahantam itas tatah

vāriṇā meghajen-Ēndrah  
 çamayām āsa sarvaçah,  
 Tato nānāvidhās tatra  
 susruvuh sāgarāmbhasi  
 mahādrumāṇām niryāsā  
 bahavaç câuşadhīrasāh,  
 Teṣām Amṛtavīryāṇām  
 rasānām payasāiva ca  
 amaratvaṁ Surā jagmuh  
 kāñcanasya ca nīravāt,  
 Tatas tasya samudrasya  
 tajjātam udakam payah  
 rasottamāir vimiçraṁ ca  
 tatah xīrād abhūd ghṛtam.  
 Tato Brahmāṇam āsīnam  
 devā varadam abruvan:  
 çrāntāh sma subhṛçam Brahman  
 nōdbhavaty-Amṛtaṁ ca tat  
 Vinā Nārāyaṇam devam  
 sarve 'nye Deva-Dānavāh  
 cirārabdham idaṁ cāpi  
 sāgarasyāpi manthanam.  
 Tato Nārāyaṇam devam  
 Brahmā vacanam abravīt:  
 vidhatsvâiṣām balaṁ Viṣṇo  
 bhavān atra parāyaṇam.  
 Balaṁ dadāmi sarveṣām  
 karmāitad ye samāsthītāh  
 xobhyatām kalaçah sarvāir  
 Mandarah parivartyatām.  
 Nārāyaṇavacah çrutvā  
 balinas te mahodadheh

tat payah sahitā bhūyaç  
 cakrire bhr̥çam ākulam.  
 Tatah çatasahasrām̐çur  
 mathyamānāt tu sāgarāt  
 prasannātmā samutpannah  
 Somah çītām̐çur ujvalah  
 Çrīr anantaram utpannā  
 ghṛtāt pāṇḍaravāsini  
 Surā devī samutpannā  
 Turagah pāṇḍaras tathā  
 Kāustubhas tu manir divya  
 utpanno ghṛtasambhavah  
 marīcivikacah çrīmān  
 Nārāyaṇa urogatah,  
 Çrīh Surā cāiva Somaç ca  
 Turagaç ca manojavah  
 yato devās tato yagmur  
 ādityapatham āçritāh,  
 Dhanvantaris tato devo  
 vapuṣmān udatiṣṭhata  
 çvetam̐ kamaṇḍalum̐ bibhrad  
 Amṛtam̐ yatra tiṣṭhati.  
 Etad atyadbhutam̐ dṛṣtvā  
 Dānavānām̐ samutthitah  
 Amṛtārthe mahān nādo  
 mamēdam̐ iti jalpatām̐,  
 Çvetāir dantāiç caturbhis tu  
 mahākāyas tatah param̐  
 Āirāvaṇo mahānāgo  
 'bhavad Vajrabhṛtā dhṛtah,  
 Atinirmathanād̐ eva  
 Kālakūṭas tathâparah



Viṣṇoh sakāçāt saṁprāpya  
 sambhrame tumule sati.  
 Tatah pivatsu tat kālām  
 Deveṣv-Amṛtam īpsitam  
 Rāhur vibudharūpeṇa  
 Dānavah prāpivat tadā,  
 Tasya kaṇṭham anuprāpte  
 Dānavasyāmṛte tadā  
 ākhyātām candrasūryābhyām  
 Surāṇām hitakāmyayā.  
 Tato bhagavatā tasya  
 çirah chinnaṁ alaṁkṛtaṁ  
 cakrāyudhena cakreṇa  
 pivato 'mṛtam ojasā,  
 Tac chāilaçṛṅgapratimāṁ  
 Dānavasya çiro mahat  
 cakracchinnaṁ kham utpatya  
 nanādâtibhayaṅkaraṁ,  
 Tat kabandhaṁ papâtāsya  
 visphurad dharaṇītale  
 saparvatavanadvīpāṁ  
 Dāityasyākampayan mahīm.  
 Tato vāiravinirbandhah  
 kṛto Rāhumukhena vāi  
 çāçvataç candrasūryābhyām  
 grasaty-adyâpi cāiva tâu.  
 Vihāya bhagavāmç câpi  
 strīrūpam atulaṁ Harih  
 nānapraharanāir bhīmair  
 Dānavān samakampayat.  
 Tatah pravṛttah saṁgrāmah  
 samīpe lavaṇāmbhasah

Surāṇām Asurāṇāṃ ca  
 sarvaghōratāro mahān,  
 Prāsāḥ ca vipulās tīxṇā  
 nyapatanta sahasraḥ  
 tomarāḥ ca sutīxṇāgrāh  
 ṣāstrāṇi vividbhāni ca,  
 Tato 'surāḥ cakrabhinnā  
 vamanto rudhiraṃ bahu  
 aśīḥaktigadārugṇā  
 nipetur dharaṇītale,  
 Chinnāni paṭṭiṣāḥ cāiva  
 ṣirāṃsi yudhi dāruṇāḥ  
 tapta-kāṇcanacitrāṇi  
 nipetur aṇiḥ tadā,  
 Rudhiraṇānuliṭṭāṅgā  
 nihatāc ca mahāsurāḥ  
 adriṇām iva kūṭāṇi  
 dhātūraktāni ṣṇate,  
 Hāhākārah samabhavat  
 tatra tatra sahasraḥ  
 anyonyaṃ chindatāṃ ṣāstrāir  
 āditye lohitaṇyati,  
 Parighair āyasāis tīxṇāḥ  
 sannikarṣe ca muṣṭibhiḥ  
 nighnatāṃ samare 'nyonyaṃ  
 ṣabdo divam ivāṣṛṇat,  
 Chindhi bhinḍhi pradbhāva tvam  
 pātayābbhisarēti ca  
 vyacrūyanta mahāghorāḥ  
 ṣabdās tatra samantataḥ,  
 Evaṃ sutumule yuddhe  
 vartamāne mahābhaye

Nara-Nārāyaṇāu devāu  
 samājagmatur āhavaṁ.  
 Tatrā divyaṁ dhanur dr̥ṣṭvā  
 Narasya bhagavān api  
 cintayām āsa tac cakram  
 Viṣṇur Dānavasūdanam  
 Tato 'mbarāc cintitamātram āgataṁ  
 mahāprabham cakram amitratāpanam  
 vibhāvasos tulyam akunṭhamaṇḍalam  
 Sudarçanaṁ saṁyati bhīmadarçanam  
 Tadāgataṁ jvalitahutāçanaprabham  
 bhayaṅkaram karikaravāhur acyutah  
 mumoca vāi pravalavad ugravegavān  
 mahāprabham paranagarāvadāraṇam,  
 Dahat kvacij jvalana ivāvalelihat prasahya  
 tāt Asuragaṇān nyakṛntata  
 praveritaṁ viyati muhuh xitāu  
 tathā papāu raṇe rudhiram atho Piçācavat.  
 'Tathāsura giribhir adīnacetaso  
 muhur muhuh Suragaṇamardayaṁs tadā  
 mahābalā vigalitameghavarcaṣah  
 sahasraço gaganam abhiprapadya ha  
 Athāambarād bhayaḥjananāḥ prapedire  
 sapādapā bahuvīdhamegharūpiṇah  
 mahādrayah parigalitāgrasānavah  
 parasparaṁ drutam abhihatya sasvanāḥ  
 Tato mahī pravicalitā sakānavā  
 mahādripātābhihātā samantataḥ  
 parasparaṁ bhṛçam abhigarjatām  
 muhūraṇājire bhṛçam abhisampravartite.  
 Naras tato varakanakāgrabhūṣaṇāir  
 maheṣubhir gaganapatham samāvṛṇot



vidārayan giriçikharāṇi patribhir  
 mahābhaye 'suragaṇavigrahe tadā.  
 Tato mahīm lavaṇajalañ ca sāgaram  
 mahāsurāḥ praviviçur arditāḥ surāih  
 viyadgataṁ jvalitahutāçanaprabhaṁ  
 Sudarçanaṁ parikupitaṁ niçamya te.  
 Tataḥ Surāir vijayam avāpya Mandarah  
 svam eva deçaṁ gamitaḥ supūjitaḥ  
 vinādyā khaṁ divam api cāiva sarvaças  
 tato gataḥ saliladharā yathāgataṁ.  
 Tato 'mṛtaṁ sunihitaṁ eva cakrire  
 Surāḥ parāṁ mudam abhigamya puṣkalāṁ  
 dadāu ca taṁ nidhim Āmṛtasya raxitaṁ  
 kirīṭine Balabhid athāmarāih saha.

Amṛtamanthanaṁ samāptaṁ.

- o: Sauti said, „There is a mountain named Meru of blazing appearance, and looking like a huge heap of effulgence. The rays of the sun falling on its peaks of golden lustre are dispersed by them. Abounding with gold and of variegated tints, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable, and unapproachable by men of manifold sins. Dreadful beasts of prey inhabit its breast, and it is illuminated with divine herbs of healing virtue. It standeth kissing the heavens by its height and is the first of mountains. Ordinary people cannot so much as think of ascending it. It is graced with trees and streams and resoundeth with the charming melody of winged choirs. Standing high for infinite ages, upon it once all the mighty celestials sat them down and held a conclave. They came in quest of amrita, they who had practiced penances and observed the rules according to the ordinance. Seeing

the celestial assembly in anxious consultation, Narayana said to Brahma, 'Do thou churn the Ocean with the Suras (gods) and the Asuras. By doing so, amrita shall be obtained together with all drugs and all gems. O ye gods, churn ye the Ocean, and ye shall discover amrita.'"

Sauti said, „There is a mountain of name Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwinning herbs. There no end of birds pour forth their melody, and there beasts of prey roam about. The gods, the Apsaras, and the Kinnaras visit the place. Upwards it riseth eleven thousand yojanas, and descendeth downwards as much. The gods failed to tear it up and they came to Vishnu and Brahma who were sitting, and said, 'devise ye some efficient scheme. Consider, ye gods, how Mandara may be upraised for our good.'"

Sauti continued, „And Vishnu, with Brahma, assented to it, O son of Bhrigu! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of Snakes. And the mighty Ananta, directed thereto both by Brahma and Narayana, O Brahmana, upraised that mountain with the woods thereon and with the dwellers of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean saying. 'O Ocean, we have come to churn thy waters for obtaining nectar'. And the Ocean replied, 'be it so, as I am to have a share of the nectar. I am able to bear the agitation of my waters by the mountain.' And the gods went to the king of the tortoises and said to him, 'O Tortoise-

king, thou shalt have to hold the mountain on thy back.' The tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

„And the gods and the Asuras made Mandara their churning staff and Vasuki the cord, and set about churning the main for amrita. The Asuras held Vasuki by the hood and the gods by the tail. And Ananta who was for Narayana, at intervals raised the Snake's hood and suddenly lowered it. And in consequence of the friction he received at the hands of the gods and the Asuras, black vapours with flames issued out of his mouth which becoming clouds charged with lightning poured down showers to refresh the tired gods. And blossoms beginning to rain on all sides of the gods from the trees on the whirling Mandara, also refreshed them.

„And, O Brahmana, out of the deep then came a tremendous roar, like unto the roar of the clouds at the universal dissolution. Various aquatic animals were crushed by the great mountain, and gave up their being in the salt-waters. And many dwellers of the lower regions and inhabitants of the world of Varuna were killed. From the revolving Mandara, large trees were torn up by the roots, and flying into the air like birds, they fell into the water. And the mutual friction of the trees produced a fire which surrounded the mountain. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. And carcasses of no end of ani-

made floated down the waters. Then Indra announced that are by descending showers.

At Brahman, after the burning had gone on for sometime, the gums of various trees and herbs mixed with the waters of the Ocean. And the celestials attained immortality by drinking of the waters mixed with those gums vested with the properties of amrita, and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced charmed water by virtue of the gums and spices. But neither did not rise even then. And the gods appeared before him-granting Brahma seated on his seat and said, "Sir, we are spent, we have no strength left to churn further. Neither hold not yet arisen. So that now we have no resource save Narayana."

Hearing them, Brahma said to Narayana, "Lord, reach here to grant the gods strength to churn amidst the deep."

And Narayana agreeing to grant their various prayers said, "I will soon I grant ye sufficient strength. Go, insert the mountain and churn the waters."

Re-equipped with strength, the gods began the churning again. After a while the mild Moon of a thousand eyes emerged from the ocean. Thereafter Lakshmi descended in wave, and wine, the white seed, and then the celestial gem Kamadara which grants the breath of Narayana. Lakshmi, wine and the seed first of all, all came before the gods at night. Then across the dense Ishavastara moved with the white vessel of nectar in his hand. And

seeing him, the Asuras set up a loud cry, saying. 'Ye have taken all, he must be ours.'

„And at length rose the great elephant, Airavata, of huge body and with two pairs of white tusks. And him took the holder of the thunder-bolt. But the churning still went on, so that poison at last appeared, and began to overspread the earth, blazing like a flame mixed with fumes. And at the scent of the fearful Kalakuta, the three worlds were stupefied. And then Mahadeva of the Mantra form, solicited by Brahma, to save the creation swallowed the poison and held it in his throat. And it is said that the god from that time is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and nectar. Thereupon Narayana called his bewitching Maya to his aid, and assuming a ravishing female form, coquetted with the Asuras. And the Daityas, ravished with her charms, lost their reason and unanimously placed the nectar in the hands of that fair woman.“

Sauti said: „Then the Daityas and the Danavas with first class armours and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the nectar in his hands from those mighty Danavas.

„And then all the tribes of the gods during that time of great fright drank the nectar receiving it from Vishnu.“ And while the gods were drinking that nectar after which they had so much hankered, a Danava named Rahu was drinking it in the guise of



a god. And when the nectar had only reached Rahu's throat, the Sun and the Moon (discovered him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the nectar without permission. And the huge head of the Danava cut off by the discus and resembling a mountain-peak then rose to the sky and began to utter dreadful cries. And the Danava's headless trunk falling upon the ground and rolling thereon made the Earth tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rahu's head and the Sun and the Moon. And to this day it swalloweth the Sun and the Moon, (causing the eclipses),

„And Narayana quitting his ravishing female form, and hurling many terrible weapons at them, made the Danavas tremble. And thus on the shores of the sea of salt-water, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, saktis, and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the sun rose in his splendour, thousands of warriors striking one another with their weapons,

the sounds 'Alas!' and 'O!' were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another by blows of the fist. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds, 'cut off,' 'pierce,' 'after,' 'hurl down,' 'advance.'

„And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the heavenly bow in the hand of Nara, called to his mind his own weapon—the Danava-destroying discus. And lo! the discus, Sudarshana, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled and hurled with great force the weapon, effulgent as flaming fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus blazing like the fire that burneth all things at the end of time, hurled with force from the hands of Narayana, falling constantly everywhere destroyed the Daityas and the Danavas by the thousands. Sometimes it flamed like fire and consumed them all, sometimes it struck them down as it coursed through the sky; and sometimes, falling on earth, like a goblin it drank their life blood.

„And on their side, the Danavas, white as the clouds from which the rain hath been extracted, possessing great strength and bold hearts, ascended the sky and hurling down thousands of mountains con-



tinually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission on the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara coming to that dreadful conflict of the Assuras and the Ganas (the followers of Rudra), reducing to dust those rocks by means of his goldheaded arrows covered the heavens with the dust. And discomfitted by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the Earth, while others plunged into the sea of salt waters.

„And having gained the victory, the gods offering due respect to Mandara placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes, And the gods returning to the heavens rejoiced greatly, and the vessel of nectar Indra and the other gods made over to Nara for careful keep.“ (Roy's Transl.)

From this we see that the Sun and the Moon, from kindness, revealed to the gods that Rahu was drinking the Amṛta, and that Viṣṇu cut off Rāhu's head which flew up to heaven. whilst his body fell on the earth causing it to tremble.

According to XIII,<sup>7292</sup> foll. the penitential brahmaṇa Atri saves the gods from Rahu and the Dānava's.

The Rāhu myth is often referred to in the Mahābhārata, thus in V,<sup>3810</sup>:

Atra madhye samudrasya  
 kabandhah pratidṛçyate  
 Svarbhāṇoh sūryakalpasya  
 Soma-Sūryāu jighāṃsatah.

ॐ: Here in the midst of the ocean the body of Svarbhānu is to be seen in the shape of the sun desiring to destroy the moon and the sun.

See further VI.4619. VII,1668, 3767.

C. Dasyu seems to have been used about an aboriginal people, but has afterwards been degraded to the common name for a robber. Thus we read in V,838:

Tato rājñāṃ samabhavad yuddham etat  
 tatra jātāṃ varmaçastrāṃ dhanuḥ ca  
 Indrenāitat Dasyu-badhāya karma  
 utpāditāṃ varmaçastrāṃ dhanuḥ ca.

ॐ: Then the war arose between the kings,  
 then armour, arms and bow were invented,  
 by Indra for the destruction of the Dasyu's the work  
 was done: armour, arms and bow.

But in I,4308. 3503. XII,2952 it is used only as the name of a robber.

D. The Nāga's or Serpents are also called Sarpa's, so we read in I,797:

Sa tatra Nāgāṃs tān astuvad ebhiḥ çlokāih:  
 Ye Āirāvatarājānah  
 Sarpāh samitiçobhanāh — cfr. II,360—66 and in many other places.

ॐ: He there praised the Nāgas in these çloka's:  
 The Sarpas who have Āirāvata for their king  
 (and) shine in battle —

Still it must be remarked that in VI,<sup>246</sup> is written: Sarpā Nāgāḥ ca, which seems to imply that they have been understood to be two different species. They are designated beside by several other synonymous expressions as pannaga (I,<sup>2144</sup>, <sup>2126</sup>. III,<sup>12400</sup>), uraga (I,<sup>2135</sup>), bhujaṅga (III,<sup>12386</sup>. XII,<sup>13835</sup>), ajagara (III,<sup>12390</sup>).

They dwell in the bowels of the earth (I,<sup>796</sup>. <sup>5018</sup>. V,<sup>3530</sup>) in Nāgaloka, which is endless, aparyanta, crowded with hundreds of different kinds of palaces, houses, towers and pinnacles, anekavidhaprāsādaharm-ya-valabhīneryûha, and strewn with wonderful large and small pleasure-grounds, uccāvacakrīḍāḥcaryasthānāvākīṇa. The Serpent-world is likewise called Pātāla (VIII,<sup>4633</sup>, cfr. V,<sup>3548</sup>) and Niraya (III,<sup>12419</sup>). Their principal town is called Bhogavatī (V,<sup>3617</sup>), where Vāsuki reigns. They also live in caves, in inaccessible mountainous regions (III,<sup>12386</sup>) and are even said to be found in the valleys, in Kuruxetra, on the banks of the river Ixumatī (I,<sup>803</sup>), in the Nāimiṣa forest on the shores of Gomatī (XII,<sup>13800</sup>), in numbers on the northern banks of the Gaṅgā (I,<sup>799</sup>), and in the Niṣadha (-mountain districts) (VI,<sup>246</sup>). The most important of them is Ćeṣa who lies underneath the earth and supports it (cf. Viṣṇu).

Adhastād dharaṇīm yo 'sāu

sadā dhārayate nṛpa

Ćeṣaḥ ca pannagaḥreṣṭhaḥ VII,<sup>3456</sup>. V,<sup>3618</sup>.

The Nāga's are thus described: They are possessed of great strength, mahāvīrya, have a big body, mahākāya, they are frightful, ghora, very quick, tarasvin, very violent, mahāvega, and they descend from Surabhī (XII,<sup>13866</sup>. I,<sup>2162</sup>). They are provided with

tusks full of poison, daṁstra, viṣolvaṇa (I,<sub>5018</sub>), kālānalaviṣa (I,<sub>2163</sub>). They are handsome, take many shapes, and wear showy earrings, surūpa, bahurūpa, kalmāṣakuṇḍala (I,<sub>797</sub>, XII.<sub>13825</sub>). They consist of several races. Of Vāsuki's race some are blue, some red, and some white, dreadful, large-limbed, and possessed of strong poison (I,<sub>2145</sub> foll.). Some have 3, others 7, and others again 10 heads etc. (I,<sub>2162</sub>. V,<sub>3622</sub>).

Beside the many names of single Nāga's that are repeated in I,<sub>2142</sub> foll. II,<sub>360</sub>. V,<sub>3625</sub>, the following are to be found separately named in the different books:

|            |             |            |
|------------|-------------|------------|
| Aryaka     | Taxaka      | Vāsuki     |
| Arvuda     | Dhanañjaya  | Çakravāpin |
| Açvasena   | Dhṛtarāṣṭra | Çeṣa       |
| Kārkoṭaka  | Nahuṣa      | Sumukha    |
| Kālaprṣṭha | Padmanābha  | Srutasena  |
| Cikura     | Mani        | Svastika   |
| Jaya       | Mahājaya    |            |

E. Amongst the Asura's, the Rāxasa's are described as being perfect ogres. They are cannibals, cruel trolls who scent human flesh. They are large and strong, broad-shouldered, hideous in appearance, with flaming red eyes, red beard and hair, a mouth stretching from ear to ear. They have sharp prominent teeth, and a long tongue. Their ears are pointed as spears. They are night-wanderers, the children of darkness, unconquerable at midnight and in the gloaming and shun the light. They practise sorcery, māyā, and transform themselves into many different shapes. They haunt chiefly the woods, live in mountain fastnesses and

in desolate regions. They laugh and roar frightfully. They make obstacles to prevent offerings and penances, and haunt holy places (tīrtha). To show this I cite the following passages:

Tatah sa tṛṇam ādāya  
 prahr̥ṣṭah punar abravīt:  
 anenâham haniṣyāmi  
 Rāxasam puruṣādakam. I,6202.

- ∴ Thereupon he having taken a blade of grass  
 answered joyfully:  
 with this will I slay  
 the cannibal Rāxasa.

Te catuṣpathanixipte  
 Jarā nāmâtha Rāxasī  
 jagrāha manuḥjavyāghra  
 māṃsaḥṣṇitabhōjanā. II,715.

- ∴ Those who were cast on the cross-roads  
 seized then a Rāxasa-woman  
 by name Jarā  
 who lived on flesh and blood.

Samīpe nagarasyâsya  
 Vako vasati Rāxasah  
 iḥo janapadasyâsya  
 purasya ca mahābalaḥ  
 puṣṭo mānuṣamāṃsena  
 durbuddhiḥ puruṣādakah. I,6207.

- ∴ Near that town  
 lives the Rāxasa Vaka  
 reigning over that country  
 and over that city, he the powerful

who lives on human flesh,  
the foolish cannibal.

Tatra teṣu ṣayāneṣu  
Hidimbo nāma Rāxasah  
avidūre vanāt tasmāc  
chālavṛxaṁ samāçritah  
krūro mānuṣamāṁsādo  
mahāvīryaparākramah  
pravṛḍjaladharacyāmah  
piṅgāxe dāruṇākṛtiḥ  
damṣṭrākārālavadanah  
piçitepsuh xudhārditah  
lambasphik lambajaṭharo  
raktaçmaçruçiroruhah  
mahāvṛxagalaskandhah  
çaṅkukarṇo vibhīṣanah  
virūparūpah — —  
hrṣṭo mānuṣamāṁsasya  
mahākāyo mahābalaḥ  
āghrāya mānuṣaṁ gandhaṁ  
bhaginīm idam abravīt etc. I, 5922, 6273, 3607.  
VII, 1975, 8004, 8150, 6862. III, 385, 16137. XII, 80. II, 86.

o: While they lay there  
a Rāxasa by name Hidimba,  
who had taken refuge under a Çāla-tree  
not far from that wood.  
a dreadful cannibal  
of great strength and courage  
dark as a thunder cloud  
with red eyes, of a frightful appearance,  
having a mouth with prominent teeth,  
hungering after human flesh,

with red beard and hair,  
 Neck and shoulders as thick as the trunk of a tree  
 with spear-shaped ears, terrifying,  
 deformed — —  
 Rejoicing over human flesh,  
 large-limbed, powerful,  
 after having scented men  
 he said this to his sister etc.

Purā samrajyate prācī  
 purā sandhyā pravartate  
 rāudre muhūrte raxāṁsi  
 prabalāni bhavanty-uta,  
 tvarasva Bhīma mā krīḍa  
 jahi Raxo vibhīṣaṇam  
 purā vikurute māyām  
 bhuja-yoh saram arpayā I, 6028.

- o: The east is reddening, the morning twilight is about to set in. Rakshasa's become stronger by break of day. Therefore hasten, O Bhīma! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasa's always put forth their powers of deception. Use all the strength of thy arms. (Roy.)

Rātrāu niçīthe svābhīle  
 gate 'rdhasamayē nr̥pa  
 pracāre puruṣādānām  
 Raxasām ghorakarmanām  
 tad vanam tāpasā nityam  
 gopāḥ ca vanacārīṇaḥ  
 dūrāt pariharanti sma  
 puruṣādabhayāt kila etc. III, 388. VII, 7928.



- o: O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rāxasas of terrible deeds begin to wander, the ascetics and the cow-herds and other rangers of the forest used to shun the woods of Kāmyaka and fly to a distance for fear of cannibals. (Roy.)

Athâpçyat sa udaye  
 bhāskaram bhākaradyutih  
 somañ cāiva mahābhāgaṃ  
 viçamānaṃ divākaraṃ,  
 amāvāsyāṃ pravṛttāyāṃ  
 muhūrte rāudra eva tu  
 devāsurañ ca saṃgrāmaṃ  
 so 'paçyad udaye girāu,  
 lohitaīç ca ghanāir yuktāṃ  
 pūrvāṃ sandhyāṃ Çatakratuh  
 apaçyal lohitodañ ca  
 bhagavān Varuṇālayaṃ III,<sup>14267</sup>.

- o: And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill, and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at that Rāudra moment, observed the gods and Asuras fighting on the Sunrise-hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuṇa had become blooded. (Roy.)

Rātrāu hi Rāxasā bhūyo  
 bhavanty-amitavikramāḥ  
 balavantah sudurdharṣāḥ  
 çūrā vikrāntayodhinah VII,<sup>7862</sup>, 7928.

- o: For at night the Rāxasa's become  
immensely strong  
mighty unconquerable  
heroes, brave warriors.

Taṁ dr̥ṣṭvā mātur udarāc  
cyutam ādityavarcaśaṁ  
taḍ Rāxo bhasmasād bhūtaṁ  
papāta parimucya tāṁ I,<sup>899</sup>.

- o: And the Rāxasa perceiving the infant drop from  
the mother's womb, shining like the sun, quitted  
his grasp of the woman and fell down and was  
instantly converted into ashes. (Roy.)

Jarā nāmāsmi bhadraṁ te  
Rāxasī kāmarūpinī II,<sup>729</sup>. III,<sup>367</sup>.

- o: I am Jarā by name, Hail!  
a Rāxasa-women who can assume all shapes.

Giridurgeṣu ca sadā  
degeṣu viṣameṣu ca  
vasanti Rāxasā rāudrās III,<sup>1909</sup>.

- o: In mountain fastnesses  
and in rough regions  
live the cruel Rāxasa's.

Katham utsrjya Vāidehīm  
vane Rāxasasevite  
iti taṁ bhrātaraṁ dr̥ṣṭvā  
prāpto 'sīti vyagarhayat III,<sup>16058</sup>.

- o: How couldst thou forsake Vāidehī  
in a forest infested by Rāxasa's  
and come here, thus did he blame his brother,  
when he saw him.

Ghoram rūpam atho kṛtvā  
 Bhīmasenam abhāṣata — —  
 Evam uktvā tato Bhīmam  
 antardhānam gatas tadā —  
 Bhīmas tu samare rājan  
 adṛṣye rāxase tadā  
 ākāṣam pūrayām āsa  
 ṣarāḥ sannatapūrvabhih  
 Sa badhyamāno Bhīmena  
 nimeṣād ratham āsthitah  
 jagāma dharaniṁ cāiva  
 xudrah kham sahasāgamat  
 uccāvacāni rūpāṇi  
 cakāra subahūni ca  
 aṇur vṛhat punah sthūlo  
 nādam muñcann ivāmbudah etc. VII,<sup>4075</sup>.

Vapām vilumpanti hasanti Rāxasāḥ  
 prakarṣamānaḥ kuṇapāny-anekaṣaḥ VII,<sup>1976</sup>. III,<sup>393</sup>.

Svadhām pūjāṁ ca Raxobhir  
 Janasthāne praṇācitām  
 prādān nihatya Raxāṁsi  
 pitṛdevebhya iṣvarah VII,<sup>2241</sup>.  
 Raxogaṇavikīrṇāni  
 tīrthāny-etāni Bhārata III,<sup>8260</sup>.

o: Those holy places, o Bhārata,  
 are haunted by flocks of Rāxasa's.

Rāxāṁsi cāitani caranti putra  
 rūpeṇa tenādbhutadarṣanena  
 atulyavīryāny-abhirūpavanti  
 vighnam sadā tapasaḥ cintayanti  
 Surūparūpāṇi ca tāni tāta

pralobhayante vividhāir upāyāih  
sukhāc ca lokāc ca nipātayanti

tāny-ugrarūpāṇi munīn vaneṣu etc. III,<sup>10070</sup>.

o: Those are, o son! Rākshas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great. And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms, and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds). (Roy.)

As a kind of Rāxasa's are named (II,<sup>86</sup>) Kinnara's. Scattered about in different places of the Mahābhārata we find the following names of Rāxasa's:

|             |          |            |
|-------------|----------|------------|
| Alamvuṣa    | Jarā     | Vaka       |
| Alāyudha    | Dūṣana   | Vāli       |
| Kirmira     | Maya     | Vibhīṣana  |
| Kumbhakarṇa | Mahiṣa   | Çamvara    |
| Khara       | Mahendra | Çūrpanakha |
| Ghaṭotkaca  | Mārīca   | Hidimba    |
| Jaṭāsura    | Rāvaṇa   |            |

Of these names some are perhaps aboriginal words, others perhaps are sanskritic, or sanskriticised.

F. Piçāca's are often mentioned in combination with the Rāxasa's (VII,<sup>1975</sup>, <sup>2104</sup>. XII,<sup>10222</sup>) and are even sometimes identified with these. They are like the Raxasa's hideous, repellent and bloodthirsty.

I quote the following proofs:

Pivanti cāṇanti ca yatra durdṛṣāḥ  
Piçācasaṅghāḥ ca nadanti bhāiravāḥ VII,<sup>1979</sup>.  
I,<sup>8198</sup>, 1181.

- o: Where disgusting Piçāca's drink and eat  
(out of the river of blood and corpses)  
and roar frightfully.

Aṣṭacakrasamāyuktam  
āsthāya pravaram ratham  
turaṅgavadanāir yuktam  
Piçācāir ghoradarṣanāih VII,<sup>7499</sup>. III,<sup>16136</sup>.

- o: After having mounted the excellent  
carriage which was furnished with 8 wheels  
and harnessed (to it) Piçāca's of frightful  
appearance having horses' faces.

Tatrâdṛṣyanta Raxāṁsi  
Piçācāḥ ca pṛthagbidhāḥ  
khādanto naramāṁsāni  
pivantah ṣṇitāni ca  
Karālāḥ piṅgalāḥ cāiva  
ṣailadantā rajasvalāḥ etc. X,<sup>452</sup>.

- o: There were seen several kinds  
of Rāxasa's and Piçāca's  
eating human flesh  
and drinking blood,  
They had prominent teeth and were red,  
they had teeth as hard as stone and were dirty.

We have seen from what I have stated above, that  
the Asura's and the Sura's were half-brothers, and

that the Asura's were the elder, wherefore Asura in the Rigveda means God.

In the Mahābhārata there is often mentioned a Strife between the half-brothers:

Bhrātṛiṇāṃ nāsti sāubhrātram

ye 'py-ekasya pituh sutāḥ

rājyahetor vivaditāḥ

Kaṣyapasya Surāsurāḥ XIII,<sup>556</sup>. Cfr. above.

This quarrel appears first to have arisen after they in harmony had churned the sea (I,<sup>1112</sup>, VIII,<sup>2983</sup>; cfr. Rāmāyaṇa, see „Fire Forstudier“ p. 45). For then came forth, amongst other things the Amṛta, the Drink of immortality, ambrosia, and that they both wanted. So the warfare began between the Asura's and the Sura's that became a struggle for the mastery of the three worlds (Triloka), the imperial power, a battle that lasted thousands of years and transformed the earth to an ocean of blood. Cfr. below under Sura's.

Teṣāṃ api Ṣrī-nimittam

mahān āsīt samucchrayah,

yuddham varṣasahasrāṇi

dvātriṃṣad abhavat kila,

Ekārṇavam mahīm kṛtvā

rudhireṇa pariplitam

jaghnur Dāityāṃs tathā Devās

Tridivam cābhilebbhire XII,<sup>1185</sup>.

∴ Between them became for Ṣrī's sake

great enmity

a war began which lasted

32,000 years.

After having converted the earth

to a sea of blood  
the Deva's killed the Dāitya's,  
and won Heaven.

Nityānuṣaktavāirā hi  
bhrātaro Deva-Dānavāḥ V,<sup>3584</sup>.  
Surāṇām Asurāṇāṃ ca  
samajāyata vāi mithah  
āiçvaryaṃ prati saṃgharṣas  
Trāilokye sacarācare I,<sup>3187</sup>. IX,<sup>1352</sup>. XIII,<sup>556</sup>.

o: Of Sura's and Asura's  
there was certainly an encounter  
between them  
to gain the sway of the three worlds  
with all its moveable and immoveable things.

It is said that assuredly were the Asura's originally just, good and charitable, knew the Dharma and sacrificed, and were possessed of many other virtues (XII,<sup>8268</sup> foll. <sup>8361</sup> foll.). And therefore Āgrī, the goddess of prosperity, dwelt with them during yuga's from the very beginning of the world.

Sāham evaṃ guṇesv-eva  
Dānaveṣv-avasam purā  
prajāśargam upādāya  
nāikaṃ yugaviparyayaṃ. XII,<sup>8381</sup>.

But afterwards as they multiplied in numbers (XII,<sup>2396</sup>), they became proud, vain, quarrelsome and shameless, they infringed Dhamma, they neglected to sacrifice, they did not visit the holy places, tirthās, to cleanse themselves from sin (III,<sup>8492</sup> foll. XII,<sup>6145</sup>), they said they were just as good as the Deva's (XII,<sup>6148</sup>) and envied their happiness (XII,<sup>7611</sup>). Intoxicated with power they



tortured creatures, made confusion in everything, even challenged the Deva's, and what more is opposed themselves to the law of Brahmā (XII,<sup>6145</sup>); they even succeeded for a time in dethroning Indra and putting Vali in his place, cfr. under Indra. But as they had thus changed their nature, Qrī forsook them.

Tatah kālaviparyāse  
teṣām guṇaviparyayāt  
apaṇyaṁ nirgataṁ dharmam  
kāmakrodhavaçātmanām XII,<sup>8382, 8360</sup>.

- o: Thereupon in the course of time  
on account of their change of qualities  
I saw that Dharma disappeared  
from them who were animated by passion and rage.

Allusions to this disastrous war between the Asura's and the Sura's are to be found in III,<sup>8691</sup> foll., 13215, 14570 foll. V,<sup>3584, 7024</sup>. VII,<sup>4601, 4925, 5773, 7075, 7540</sup>. VIII,<sup>3024, 1391</sup> foll. (the sons of Tāraka). IX,<sup>1352, 1750, 2450</sup> foll. (Kumāra). XII,<sup>1185</sup> (the Brāhmaṇa's side with the Dānava's), <sup>6145</sup> (Rudra), 7610 foll. (Viṣṇu), 8181, 8218.

In the description of the different kinds of Asura's several like traits recur which clearly show that they all belong to one another, even if they have many different names, and in details seem to be different. And that by Asura's the Aborigenes of India have been understood, seems to be evident from several things:

1. It is said of them, for instance, that they live in mountains, forests and in the earth.
2. That the Asura's are older than the Sura's, and that the earth originally belonged to them.

3. Whilst the Asura's generally live in enmity with the Sura's (Aryan's?) f.i. they disturb the sacrificial fire (the watch-fires of the advancing Aryans?), try to take possession of the three strongholds and the Triloka, the three worlds, and a Rāxasa carries off Bhrigu's wife, and so on.
4. Still they contract alliances with them: Arjuna espouses king Vasuki's sister, Matali's daughter marries the Naga Sumukha (V,3672), the Nāga Taxaka is an intimate friend of Indra (I,3089), the Rāxasa Puruloma had been betrothed to Bhrigu's wife before she had been given in marriage to Bhrigu (I,893), Ghaṭotkaca is a son of Bhīma and the Rāxasa woman Hiḍimbā. Raxasa's and Yaxa's are even named incidentally as being in the army of the Deva's.
5. As we have seen above, the Asura's are also grouped with different Hindu tribes, and the Nāga people live unto this day in Bengal and Assam in a half savage condition.
6. In the strife between the Kuruids and the Paṇḍuids some Asura's stand by the Kuruids (VII,4412).
7. When the Asura's are often described as bahurūpa, have many shapes, this description is well suited to a people who lead a guerrilla war against their enemies and are sometimes in one place, sometimes in another.

While thus there can scarcely be a doubt as to the fact of the wars between the Asura's and the Sura's being originally a strife between two different tribes, still it seems as if this circumstance has been forgotten in the course of time, and the battle has become a symbol of the eternal struggle between good and bad.

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## II. THE SURA'S.

The Suras (I,<sub>264</sub>. III,<sub>11089</sub>,<sub>12054</sub>,<sub>12992</sub> etc. etc.) are also called Deva's, the shining (III,<sub>11855</sub>. VIII,<sub>1405</sub>. XII,<sub>439</sub>,<sub>1184</sub> etc.), and Divāukāsas, inhabitants of the shining heavens (I,<sub>2500</sub>). Sura is derived from svar and Deva from diu dīv, and both these verbs mean to shine. They are called Tridaśa (I,<sub>3551</sub>. III,<sub>8162</sub>,<sub>8854</sub>. VII,<sub>1466</sub>. XII,<sub>8419</sub>. XIII,<sub>308</sub>,<sub>3334</sub>) in accordance with their number, the thirty, by which, no doubt, is meant the 33, trayas-trimṇata ity- ete devā I,<sub>2601</sub>. As immortals they are called Amara (III <sub>2137</sub>,<sub>12077</sub>).

They move in the air, devās antarīkṣarās (IX,<sub>3089</sub>) and high up above the earth do they dwell in Tridiva (XVII,<sub>77</sub>. XII,<sub>1184</sub>), in Svarga (cfr. Indra), and from here they descend to earth (I,<sub>2509</sub>), where the mountain Meru (VI,<sub>204</sub>. I,<sub>1098</sub>) in Himālaya between Mālayavat and Gandhamādana. is their meeting place and pleasure ground (I,<sub>1098</sub>,<sub>1114</sub>. XII,<sub>12986</sub>). This gold mountain is the highest of all mountains. It is round as a ball, shines like the morning sun, and is like a fire without smoke. It is 84000 yojana's high and goes as far down in depth, and it overshadows the worlds above and below and across. All birds on this mountain have golden feathers, wherefore the bird Sumukha, a son of Suparna, left the mountain (in disgust) because there was no difference between good, middling, and bad birds. The sun and the moon and Vāyu (the god of the winds) go

round this mountain. It is furnished with heavenly flowers and fruit, and covered everywhere with bright gold dwellings. Here on this mountain, hosts of Deva's, Gandharva's, Asura's and Rāxasa's, play together with crowds of Apsarases. The top of Meru is covered with forests that are beautified with flowers and the wide-stretching branches of Jambu trees, and which resound with the melodious voices of kinnari'es (XIII,<sup>4862</sup>).

The Signs, līṅgāni, which distinguish the Gods from mankind are the following: They do not sweat, their eyes do not twinkle, their feet do not touch the ground, they always wear fresh wreaths, and they have no shadow:

Yathoktaṁ cakrire devāh  
 sāmartyaṁ līṅgadhāraṇe  
 sāpaçyad vibudhān sarvān  
 asvedān stabdhalocanān  
 hr̥ṣitasragrajohīnān  
 sthitān aspr̥çatah xitim III,<sup>2214</sup>.

o: The gods did as they had been adjured and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. (Roy.)

According to XII,<sup>12556</sup> the Gods are immortalized deified human beings, some of whom are said to have attained Heaven through their good deeds:

Evam Rudrāh sa-Vasavas  
 tath-<sup>ā</sup>Adityāh parantapa  
 Sādhyā Rājar̥ṣisaṅghāç ca

dharmam etaṁ samācṛitāḥ

Apramattās tataḥ Svargam

prāptāḥ puṇyāḥ svakarmabhiḥ XII,<sup>634</sup>, 12556.

o: Thus Rudra's and Vasu's

likewise Āditya's, o thou pursuer of enemies,

Sādhya's and numbers of Royal wise men,

who have followed this Dharma

without fail, have thereupon

attained Svarga by their good deeds.

And those who have been the greatest killers, i. e. heroes, are the most esteemed (XII,<sup>439</sup>).

### THE DEEDS OF THE SURA'S.

The Churning of the Ocean and the Slaughter  
of the Asura's.

(According to the Rāmāyaṇa).

The Sura's and the Asura's churned the milky ocean jointly, in order to possess themselves of the drink of immortality, Amṛta. They used the serpent-prince Vāsuki with the 100 heads for the churning rope and the mount Mandara as a churning stick. First came forth the dreadful poison Halāhala which Ṣaṅkara (Ṣiva) swallowed, then the well-skilled man in medicine, the upright Dhanvantari with staff and crock, together with the radiant Apsarases. Then the Goddess of Fortune appeared Laxmī (Ṣrī) and the happy Vāruṇī Varuṇa's daughter, (the grape vine), who desired union. Diti's sons would not have her, but Aditi's sons took her the blameless in marriage and were glad and joyful. Thereupon came forth the finest of horses Uccāḥ-

çravas, and the pearl of jewels Kāustubha, and finally the immortal beverage Amṛta. But this last was the cause of a great family-destruction, for the sons of Aditi fought with the sons of Diti, and a dreadful war commenced which brought confusion into the three worlds. The sea-surrounded earth with its mountains belonged formerly to the Dāitya's, but with the help of Viṣṇu the Deva's gained the superiority and destroyed Diti's sons. And then Purandara (Indra) ruled joyfully all the world with its Rṣi's and wandering minstrels.

Thus the story reads in the Rāmāyaṇa I,<sup>45, 15—45.</sup> VII,<sup>11, 14—18</sup> (Bombay-Edition). The way in which it is told in the Mahabh. does not quite agree with this (cfr. supra) neither is it so well rounded, see I,<sup>1111.</sup> V,<sup>3612.</sup> VIII,<sup>2983.</sup> XII,<sup>1185, 12992, 7543.</sup>

15. Pūrvam Kṛtayuge Rāma  
Diteh putrā mahābalāh  
Aditeç ca mahābhāgā  
vīryavantah sadharmikāh.
16. Tatas teṣām naravyāghra  
buddhir āsīn mahātmanām:  
amarā vijarāç câiva  
katham syāma nirāmayāh.
17. Teṣām cintayatām tatra  
buddhir āsīd vipaçcitām:  
xīrodamathanam kṛtvā  
rasam prāpsyāma tatra vāi.
18. Tato niçcitya mathanam  
yoktram kṛtvā ca Vāsukim  
manthānam Mandaram kṛtvā  
mamanthur amitāujasah.

19. Atha varṣasahasreṇa  
yoktrasarpaçirāṁsi ca  
vamanto 'tviṣaṁ tatra  
dadamçur daçanāih çilāh.
20. Utpapātâgnisaṁkāçaṁ  
Hālāhala mahāviṣaṁ,  
tena dagdhaṁ jagat sarvaṁ  
sadevāsura mānuṣaṁ.
21. Atha devā mahādevaṁ  
Çaṁkaraṁ çaraṇārthinaḥ  
jagmuḥ paçupatiṁ Rudraṁ  
trāhi trāhīti tuṣṭuvuh.
22. Evam uktas tato devāir  
devadeveçvarah prabhuh.  
prādur āsīt, tato 'trāiva  
çaṅkhacakra dharo Hariḥ
23. Uvācâinaṁ smitaṁ kṛtvā  
Rudraṁ çūladharaṁ Hariḥ:  
dāivatair mathyamāne tu  
yat pūrvaṁ samupasthitaṁ
24. Tat tvadīyaṁ suraçreṣṭha,  
surāṇāṁ agrato hi yat  
agrapūjāṁ iha sthitvā  
grhāṇēdaṁ viṣaṁ prabho.
25. Ity-uktvā ca suraçreṣṭhas  
tatrāivāntaradhīyata  
devatānāṁ bhayaṁ drṣṭvā  
çrutvā vākyaṁ tu çārṅgiṇaḥ
26. Hālāhalaṁ viṣaṁ ghoraṁ  
saṁjagrāhāmṛtopamaṁ  
devān viṣjya deveço  
jagāma bhagavān Haraḥ.



27. Tato devāsuraḥ sarve  
mamanthū Raghunandana  
praviveçâtha Pātālaṁ  
manthānaḥ parvatottamah.
28. Tato devāḥ sagandharvās  
tuṣṭuvur Madhusūdanaṁ:  
tvaṁ gatiḥ sarvabhūtānāṁ  
viçeṣeṇa divāukasāṁ
29. Pālayāsmān mahābāho  
girim uddhartum arhasi  
iti çrutvā Hṛṣīkeçah  
kāmaṭhaṁ rūpaṁ āsthitaḥ.
30. Parvataṁ pṛṣṭhataḥ kṛtvā  
çiçye tatrôdadhāu Hariḥ  
parvatāgraṁ tu lokātmā  
hastenākramya Keçavaḥ
31. Devānāṁ madhyataḥ sthitvā  
mamantha puruṣottamah.  
Atha varṣasahasreṇa  
āyurvedamayāḥ pumān
32. Udatiṣṭhat sudharmātmā  
sadaṇḍaḥ sakamaṇḍaluh  
atha Dhanvantarir nāma  
Apsarāç ca suvarcasah
33. Apsu nirmanthanād eva  
rasāt tasmād varastriyah  
utpetur manujaçreṣṭha  
tasmād apsaraso 'bhavan
34. Ṣaṣṭiḥ koṭyo 'bhavans tāsām  
apsarāṇāṁ suvarcasām  
asaṁkhyeyās tu Kākutstha  
yās tāsām paricārikāḥ

35. Na tāh sma pratigrhṇanti  
sarve te devadānavāh,  
apratigrahaṇād eva  
tā vāi sādharmaṇaḥ smṛtāh.
36. Varuṇasya tatah kanyā  
Vāruṇī Raghunandana  
utpapāta mahābhāgā  
margamāṇā parigrahaṁ.
37. Diteh putrā na tām Rāma  
jagrahur Varuṇātmaṇā  
Adites tu sutā vīra  
jagṛhus tām aninditām.
38. Asurās tena Dāiteyāh  
Surās tenāditeh sutāh,  
hr̥ṣṭāh pramuditāḥ cāsan  
Vāruṇīgrahaṇāt-Surāh.
39. Uccaiḥṣravā hayaḥreṣṭho  
maṇiratnaṁ ca Kāustubhaṁ  
udatiṣṭhan naraḥreṣṭha  
tathāivā mṛtam uttamam.
40. Atha tasya kṛte Rāma  
mahān āsīt kulaxayah  
Adites tu tatah putrā  
Diti-putrān ayodhayan.
41. Ekatām agaman sarve  
Asurā Rāxasāḥ saha,  
yuddham āsīn mahāghoraṁ  
vīra Trāilokyamohanam
42. Yadā xayaṁ gataṁ sarvaṁ  
tadā Viṣṇur mahābalaḥ  
Amṛtaṁ so 'harat tūrṇam  
māyām āsthāya mohinīm

43. Ye gatābhimukhaṁ Viṣṇum  
 axaraṁ puruṣottamaṁ  
 saṁpiṣṭās te tadā yuddhe  
 Viṣṇunā prabhaviṣṇunā.
44. Aditer ātmajā vīrā  
 Diteh putrān nijaghnire  
 asmin ghore mahāyuddhe  
 Dāiteyādityayor bhr̥ṣam.
45. Nihatya Ditiputrāṁs tu  
 rājyaṁ prāpya Purāṁdaraḥ  
 ṣaṣāsa mudito lokān  
 sarsīsaṁghān sacāraṇān.
- o: 15. Formerly in the Kṛtayuga, o Rāma,  
 Diti's sons (were) very powerful  
 and Aditi's sons very happy  
 mighty and just.
16. Then, o thou man-tiger,  
 it occurred to the high-minded:  
 how shall we become immortal  
 and without old age and sickness.
17. While they considered this  
 it occurred to the wise:  
 having churned the milky ocean  
 we shall verily obtain the juice.
18. Thereupon having decided upon the churning  
 and having made Vāsuki into a churning rope  
 and Mandara into a churning-stick  
 then did the incomparably mighty churn.
19. Then for a thousand years  
 the churnrope-serpent's heads  
 spitting here a strong poison  
 bit the rocks with their teeth.

20. Then sprang forth the fiery  
strong poison Hālāhala,  
all creation was burned by that,  
both Deva's, Asura's and men.
21. Then the Deva's taking refuge  
with the great god Ṣaṅkara  
went to the cattle king Rudra,  
save (us), save (us), so (saying) they praised (him).
22. Thus addressed by the gods  
the lord of the gods the mighty one  
appeared there;  
the conch-and-discus-holding Hari.
23. Then said to him smiling  
to Rudra the trident-bearing (said) Hari:  
in the sea-churning by the gods  
that which first came forth
24. That is thine, o best of the Sura's,  
because thou standest at the head of the Sura's,  
please to accept as the highest worship  
this poison, o thou mighty one.
25. And so having spoken  
the best of Sura's disappeared there,  
but having seen the fear of the gods  
and having heard the words of the hornbow-owners
26. He swallowed the dreadful poison  
as if it were Amṛta,  
and having dismissed the gods  
he the lord of the gods, the great Hara, went away.
27. Thereupon all the Deva's and Asura's  
churned (again), o Raghunandana,  
and the churning stick, the most excellent  
of all mountains entered Hell, Pātāla.

28. Then the Deva's together with the Gandharva's  
praised Madhusūdana:  
thou art the refuge of all creatures  
especially of the inhabitants of heaven.
29. Save us, o thou mighty-armed,  
thou shouldst lift up the mountain,  
having heard this Hṛṣikeṣa  
transformed himself into a tortoise
30. (And) having the mountain on his back  
Hari lay there in the ocean,  
but he, the soul of the world, Keçava,  
having seized the top of the mountain with his hand,
31. Standing in the midst of the Deva's,  
churned (the ocean) he highest of beings.  
Then after a thousand years  
came the very upright man
32. Well skilled in medicine  
with staff and crock  
namely Dhanvantarī,  
and the Apsaras, the very shining,  
the bright ones,
33. Because of the churning, in the water  
out of that liquid, the excellent women  
appeared, o thou best of men,  
therefore were they (called) Apsaras.
34. Sixty koṭi's were there of those  
most shining Apsarases;  
but countless (were they), o Kākutstha,  
who were their servants.
35. All those Deva's and Dānava's  
did not take in marriage,

- therefore as they were not married  
were they just called common (property).
36. Varuṇa's daughter, Vāruṇī,  
thereupon, o Raghunandana,  
appeared, she the happy  
seeking marriage.
37. Diti's sons, o Rāma,  
took her not Varuṇa's daughter,  
but Aditi's sons, o hero,  
took her the blameless one (in marriage).
38. Asura's are therefore (called) Diti's sons,  
Sura's therefore Aditi's sons;  
glad and happy were  
the Sura's on account of their marriage with V.
39. Uccaiḥravas, the first of horses,  
and the pearl of gems Kāustubha  
(thereupon) arose, o thou best of men,  
likewise Amṛita, the excellent.
40. Thereupon on account of this, o Rāma,  
there was great family-destruction,  
for henceforth Aditi's sons  
fought with the sons of Diti.
41. All the Asura's associated with the Rāxasa's,  
a frightful battle took place  
which threw the three worlds into confusion.
42. When all was destroyed  
then Viṣṇu, the powerful  
took the Amṛita hurriedly  
with the aid of the confusing Māyā.
43. Those who were opposed to Viṣṇu  
the imperishable, the most supreme of men,

they were crushed in the battle  
by Viṣṇu, the powerful.

44. Aditi's sons, the heroes,  
violently struck down Diti's sons  
in that great and dreadful battle  
between the Dāitya's and the Āditya's.
45. But having destroyed Diti's sons  
(and) having achieved the kingdom  
Purandara ruled joyfully over the world  
with its numbers of Ṛṣi's and minstrels.

14. Sāubhrātram nāsti gūrāṇām  
ṣṇu cēdam vaco mama:  
Aditiḥ ca Ditiḥ cāiva  
bhaginyāu sahite hi te
15. Bhārye paramarūpinyāu  
Kaṣyapasya prajāpateh,  
Aditir janayām āsa  
Devāms Tribhuvaneṣvarān,
16. Ditis tv-ajanayad Dāityān  
Kaṣyapasyātmasambhavān,  
Dāityānām kila dharmajña  
purēyam vasanārṇavavā
17. Saparvatā mahī vīra,  
te 'bhavan prabhaviṣṇavah,  
nihatya tāms tu samare  
Viṣṇunā prabhaviṣṇunā
18. Devānām vaṣaṁ ānītaṁ  
Trāilokyam idam avyayam

o: 14. Good fellowship is not to be found amongst heroes,  
and hear these my words:



- Aditi and Diti  
were both sisters
15. The extremely beautiful wives  
of Kaçyapa prapājati,  
Aditi gave birth to  
the Deva's, the Lords of the three worlds.
16. But Diti gave birth to the Dāitya's,  
Kaçyapa's sons.  
To the Dāitya's certainly belonged,  
o thou in the Dharma well versed,  
of yore the sea-washed
17. and with mountains furnished Earth,  
they were very strong  
but after having killed them in the strife,  
by the aid of the very strong Viṣṇu
18. the imperishable three worlds  
were delivered over into the power of the Deva's.

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The Sura's or Deva's consist, like the Asura's, of several different classes of beings, of which some may be said to be less immortal than others. I shall arrange them alphabetically.

A. Āditya's. These are 12. They were the sons of Kaçyapa prajāpati and Aditi (cfr. under Sūrya), Daxa prajāpati's daughter (XII,<sup>7538, 7543</sup>), called Deva-mātar, the mother of the Deva's (IX,<sup>2515</sup>). They are said to be the foremost of the Deva's and to be very strong, devaḡreṣṭha, mahābala (XII,<sup>7543</sup>). In I,<sup>2523</sup> they are thus named:

Adityāṁ dvādaçaḍitāḥ  
sambhūtā Bhuvaneçvarāḥ

ye rājan nāmatas tāmś te  
 kīrtayiṣyāmi Bhārata:  
 Dhātā Mittro 'ryamā Ḡakro  
 Varuṇas tv-Am̐ca eva ca  
 Bhago Vivasvān Pūṣā ca  
 Savitā daḡamas tathā  
 ekādaḡas tathā Tvaṣṭā  
 dvādaḡo Viṣṇur ucyate.

In XII,<sup>7581</sup> and in XIII,<sup>7092</sup> (Jayanta) nearly the same names occur, but in XIX,<sup>11548</sup> the list appears corrupted thus:

Adityām jajñire rājan  
 Ādityāh Kaḡyapād atha:  
 Indro Viṣṇur Bhagas Tvaṣṭā  
 Varuṇo 'm̐ço 'ryamā Ravih  
 Pūṣā Mittraḡ ca varado  
 Manuh Parjanya eva ca  
 ity-ete dvādaḡādityā  
 variṣṭhās Tridivāukasaḡ

cfr. Hariv. 175, 594, 11549, 12456, 12912, 13143, 14167, in I,<sup>4824</sup> thus:

Dhātāryamā ca Mittraḡ ca  
 Varuṇo 'm̐ço Bhagas tathā  
 Indro Vivasvān Pūṣaḡ ca  
 Tvaṣṭā ca Savitā tathā  
 Parjanyaḡ cāiva Viṣṇuḡ ca  
 Ādityā dvādaḡa smṛtaḡ,

Where there is one too many.

Of the twelve names of the Āditiya's Bhaga, Am̐ca, Aryaman, Mittra, Savitar, Ravi, Bhāskara, Vivasvan and Pūṣan, are, no doubt, synonymous expressions for the Sun

which in the course of time and at different periods has received different names, and Dhātār and Tvaṣṭar for Brahmā, the creator, and Jayanta, Parjanya and Indra for Çakra. Manu is doubtless a synonym for Brahmā.

### 1. Brahman.

#### A. Brahma (Neutrum) is

a) objectively the impersonal primeval being, from which all existence has sprung, in which it exists, and to which it returns. It is eternal, çāçvata, sanātana, it subsists on itself, svayambhū, is invisible, avyakta, unborn, aja, unchangeable, dhruva, imperishable, avyaya, axara, has neither beginning nor end, anādyanta.

As far as Brahma is the seed or germ from which all things have arisen, the centre, the hidden being, the deep, the essential, the primitive in everything, the string upon which the pearls are strung, it is also said to be the whole universe, the whole existence in manifold shapes, ekaanekadhā (XII,<sup>8141</sup>).

But Brahma is without characteristics, nirliṅga, without qualities, nirguṇa, and without contrasts, nirdvandva.

Brahma is before creation, Brahma creates the fundamental elements (XII,<sup>8511</sup>, cfr. 6775, and XII,<sup>8522</sup>, 8139, 13737. III,<sup>12806</sup>. XIV,<sup>5221</sup>, cfr. Manu I,<sup>9</sup>), in the shape of Brahmā prajāpati (Masculinum, see below) step by step the rest of creation (cfr. Fire Forst. p. 9 follow.).

But as all things have sprung from Brahma, thus all things return to him in the time of dissolution and annihilation, pralaya.

The time which passes between a dissolution and a creation is called a Brahma's day, and consists of 1000 yuga's (XII,<sup>8506</sup>. III,<sup>12832</sup>). And the time between a general dissolution and a creation is called a Brahma's night and consists likewise of a 1000 yuga's.

Brahma is named and described in XII,<sup>6775</sup>, <sup>6802</sup> under the name of Mānasa, and is sometimes also called Puruṣa.

In illustration of what I have said above I refer to the following verses:

Etad Brahma-vidam tāta  
 viditam Brahma çāçvataṁ XII,<sup>8499</sup>. III.<sup>190</sup>.  
 ... tad avyaktaṁ param Brahma  
 tac chāçvatam anuttamaṁ XII,<sup>8571</sup>, <sup>11724</sup>  
 Gambhīraṁ gaḥanaṁ Brahma  
 mahat toyārṇavaṁ yathā  
 anādinidhanañ cāhur  
 axaraṁ xaram eva ca  
 Sattveṣu liṅgam āviçya  
 nirliṅgam api tat svayaṁ  
 manyante dhruvam evāinaṁ  
 ye janās tattvadarçinah XII,<sup>8135</sup>.  
 Divākaro gaṇaṁ upalabhya nirguṇo  
 yathā bhaved apagata vaçmimaṇḍalah  
 tathā hy-asāu munir iha nirviçeṣavān  
 sa nirguṇaṁ praviçati Brahma câvyayaṁ  
 Anāgataṁ sukṛtavatāṁ parāṁ gatiṁ  
 svayambhuvaṁ prabhavanidhānam avyayaṁ  
 sanātanaṁ yad amṛtam avyayaṁ dhruvaṁ  
 vicārya tat param amṛtatvam açnute XII,<sup>7516</sup>  
 Anādyantaṁ ajaṁ divyam  
 ajaraṁ dhruvam avyayaṁ

apratarkyam avijñeyam  
 Brahmâgre sampravartate XII,<sup>8488</sup>.  
 Evaṁ bruvann eva tadā  
 dadarṣa tapasāṁ nidhiṁ  
 tam avyayam anāupamyam  
 acintyaṁ çāçvataṁ dhruvaṁ  
 Niṣkalaṁ sakalaṁ Brahma  
 nirguṇaṁ guṇagocaram etc. XIII,<sup>1043</sup>.  
 Ādyam puruṣam iṣānaṁ  
 puruhūtaṁ purustutaṁ  
 ṛtam ekāxaram Brahma  
 vyaktāvyaktaṁ sanātanaṁ  
 Asac ca sadasac cāiva  
 yad viçvaṁ sadasatparam  
 parāvarānāṁ sraṣṭāraṁ  
 purāṇaṁ param avyayaṁ I,<sup>22</sup>, 30.  
 Yattad ekāxaram Brahma  
 nānārūpaṁ pradiçyate XII,<sup>7894</sup>.  
 Brahma tejomayaṁ çukraṁ  
 yasya sarvam idaṁ jagat  
 ekasya bhūtaṁ bhūtasya  
 dvayaṁ sthāvara jaṅgamaṁ  
 Aharmukhe vibuddhah san  
 srjate 'vidyayā jagat XII,<sup>8510</sup>.  
 Yadā tāih pañcabhih pañca  
 yuktāni manasā saba  
 atha tad draxyate Brahma  
 maṇāu sūtram ivārpitaṁ XII,<sup>7486</sup>. VI,<sup>1118</sup>.  
 Idaṁ viçvaṁ jagat sarvam  
 ajayyañ cāpi sarvaçah  
 mahābhūtātmaṁ Brahma  
 nātaḥ parataraṁ bhavet

Mahābhūtāni khaṁ vāyur  
 agnir āpas tathā ca bhūh  
 çabdah sparçaç ca rūpañ ca  
 raso gandhaç ca tadguṇāh III,<sup>13913</sup>, cfr. XII,<sup>7</sup>.  
 Vedyam sarpa param Brahma  
 nirduhkham asukhañ ca yat III,<sup>12471</sup>  
 Sarvatah pāṇipādaç ca  
 sarvato 'xiçromukhah  
 sarvatah çrutimān loke  
 sarvam vyāpya sa tiṣṭhati XIV,<sup>1087</sup>.  
 Yato jagat sarvam idam prasūtam  
 jñātvātmavanto vyatīyānti yattat  
 yan mantraçabdāir akṛtaprakāçaṁ  
 tad ucyamānaṁ çṛṇu me param yat  
 rasāir vimuktaṁ vividhāiç ca gandhāir  
 açaḥdam asparçaṁ arūpavañ ca  
 pañcaprakārān sasrje prajānām  
 Na strī pumān nāpi na puṁsakañ ca  
 na san na cāsat sadasac ca tan na  
 paçyanti yad Brahma-vido manuṣyās  
 tad axaram na xaratīti viddhi XII,<sup>7391</sup>.  
 Axarāt khaṁ tato vāyus  
 tato jyotis tato jalam  
 jalāt prasūtā jagatī  
 jagatyām jāyate jagat  
 Etāih çarīrāir jalam eva gatvā  
 jalāc ca tejah pavano 'ntarīxam  
 khād vāi nivartanti na bhāvinas te  
 monaṁ ca te vāi param āpnuvanti  
 Nōṣṇam na çītam mṛdu nāpi tīxṇam  
 nāmlam kaṣāyam madhuraṁ na tiktam

na çabdavan nâpi ca gandhavat tan  
 na rūpavat tat paramasvabhāvaṁ XII,<sup>7394</sup>.  
 Brahma tat paramaṁ jñānaṁ  
 amṛtaṁ jyotir axaraṁ XII,<sup>7839</sup>.  
 Sampraxālanakāle 'tikrānte  
 caturyugasahasrānte  
 avyakte sarvabhūtapralaye  
 sarvabhūtasthāvarajaṅgame  
 Jyotirdharaṇivāyurahite andhe  
 tamasi jalāikārṇave loke  
 āpa ity-evam Brahmabhūtaṁ etc. XII,<sup>13190</sup>.  
 Pratyāhāraṇ tu vaxyāmi  
 carvaryaḍāu gate 'hani  
 yathêdaṁ kurute'dhyātmaṁ  
 susūxmaṁ viçvam içvarah  
 Divi sūryas tathā sapta  
 dahanti çikhino 'rciṣah  
 sarvam etat tadarcirbhīh  
 pūrṇaṁ jājvalyate jagat  
 Pṛthivyāṁ yāni bhūtāni  
 jaṅgamāni dhruvāṇi ca  
 tāny-evāgre pralīyante  
 bhūmitvam upayānti ca  
 Tatah pralīne sarvasmin  
 sthāvare jaṅgame tathā  
 nirvṛxā nistṛṇā bhūmir  
 dṛçyate kūrmapṛṣṭhavat... XII,<sup>8555</sup>. III,<sup>12808</sup> follow.  
 Evaṁ sarvāṇi bhūtāni  
 Brahmāiva pratisaṅcarah  
 yathāvat kīrtitaṁ samyag  
 evam etad asaṁçayaṁ.



Bodhyaṁ vidyāmayaṁ dr̥ṣṭvā  
 yogibhiḥ paramātmabhiḥ  
 evaṁ vistārasaṁ xepāu  
 Brahmāvyakte punah punah  
 Yugasāhasrayor ādāv  
 ahorātras tathāiva ca XII,<sup>8572</sup>.

Brahma in an objective sense is sometimes identified with Kāla on whom all things depend (XII,<sup>736</sup>) and who is again identical with Mr̥tyu, both of whom destroy and swallow up every thing as Brahma does.

This may be seen from the following passages:

... taṁ Kālaṁ iti jānīhi  
 yasya sarvaṁ idaṁ vaçe XII,<sup>8141</sup>, <sup>8126</sup> follow.  
 ∴ know that he (Brahma) is time  
 in whose power all this (universe) is.

Kālo 'smi lokaxaya-kṛt pravṛddho VI,<sup>1278</sup>  
 ∴ I am Kāla the very mighty destroyer of the world.

Kālaṁ sarveṣāṁ akarot  
 saṁhāravinaśātmakaṁ XII,<sup>4501</sup>.  
 Sarve Kālena sṛjyante  
 hriyante ca punah punah XIII,<sup>56</sup>.  
 ∴ all are created by Kāla  
 and carried away again and again.

Mr̥tyu Kālena coditah VII,<sup>3135</sup>, <sup>5196</sup>.

Mr̥tyo saṁkalpitā me tvam  
 prajāḥ saṁhārahetunā

<sup>1</sup> The ancient Hindū's have had the same impression of time's eternity as we receive from reading geological descriptions of the history of the Earth; cfr. Lubbock, The Beauties of Nature.

gaccha saṁhara sarvās tvaṁ

prajā mā ca vicāraya XII,<sup>9195</sup>.

o: O Death, thou hast been sent forth by me  
to destroy creatures  
go thou (and) destroy all  
creatures and have no scruples.

Śiva and Viṣṇu are sometimes characterized in the the same manner as Brahma, that is to say, their worshippers love to enhance their glory by giving them Brahma's qualities. Cfr. Śiva and Viṣṇu.

b) In a subjective sense Brahma is that condition of a human being, that is: its ātman, soul, through which it has (been transformed into being) the same as the impersonal, disembodied Brahma, because by penance and knowledge it frees itself from all cravings, inclinations and passions, and attains Nirvāṇa o: the extinction of all desire for existence and holding on to life, that is to say: will not be reborn, but is absorbed into the objective Brahma and becomes part of it.

In explanation of this I cite the following verses:

Atha tatra virāgī sa

gacchati tv-atha saṁçayaṁ

param avyayam icchan sa

tam evâviçate punah

Amṛtāc cāmṛtaṁ prāptah

çāntibhūto nirātmavān

Brahmabhūtaḥ sa nirdvandvah

sukhī çānto nirāmayah

Brahmasthanam anāvarttam

ekam aśarasañjñakam

aduhkham ajaram çāntam

sthānam tat pratipadyate XII,<sup>7323</sup>.

- ∴ If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That which is Supreme and Immutable, he then enters even that. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self, freed from the influence of opposites, happy, tranquil, and without pain. Indeed he attains to that condition which is free from pain, which is tranquillity's self, which is called Brahma, whence there is no return, and which is styled the One and Immutable.

Yac cêdam çrâvayed vidvân

sadâ parvaṇi parvaṇi

dhūtapāpmā jetasvargo

Brahmabhūyāya kalpate XVIII,<sup>187</sup>, cfr. I,<sup>2317</sup>.  
XIV,<sup>953</sup>.

- ∴ and when a wise man recites this,  
always at one festival after another,  
then he is transformed into being Brahma  
after having shaken off sin and conquered Svarga.

Yah syād ekāyane līnas

tuṣṇīm kiñcid acintayan

pūrvam pūrvam parityajya

tīrṇo bandhanād bhavet

sarvamiṭṭrah sarvasahah

çame rakto jitendriyah

vyapeta bhaya manyuṣ ca

ātmavān mucyate narah

Ātmavat sarvabhūteṣu

ac caren niyatah çucih...

Vihāya sarvasaṅkalpān  
 buddhyā çarīramānasān  
 çanāir nirvāṇam āpnoti  
 nirindhana ivānalah  
 Sarvasaṁskāranirmukto  
 nirdvandvo niṣparigrahaḥ  
 tapasā indriyagrāmaṁ  
 yaç caren mukta eva saḥ  
 Vimuktasarvasaṁskārāis  
 tato Brahma sanātanaṁ  
 param āpnoti saṁçāntam  
 acalaṁ nityam aḥaram. XIV,<sup>532</sup> foll.

- 2: He who becomes absorbed in the one receptacle (of all things) freeing himself from even the thought of his own identity with all things — indeed ceasing to think of even his own existence — gradually casting off one after another, will succeed in crossing his bonds. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds, in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, . . . Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel. One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated. Having

become freed from all impressions, one then attains to Brahma which is eternal and supreme, and tranquil, and stable, and enduring, and indestructible. (Roy.)

Buddhih karmaguṇāir hīnā  
 yadā manasi vartate  
 tadā sampadyate Brahma,  
 tatrāiva pralayaṁ gataṁ  
 Asparṇanam aṣṭvānam  
 anāsvādam adarṇanam  
 aghrāṇam avitarkaṁ ca  
 sattvam praviṣate paraṁ,  
 Manasy-ākṛtayo magnā  
 manas tv-abhigataṁ matiṁ  
 matis tv-abhigatā jñānaṁ  
 jñānaṁ cābhigataṁ paraṁ,  
 Indriyāir manasah siddhir  
 na buddhiṁ budhyate manah  
 na buddhir budhyate vyaktaṁ  
 sūxmaṁ tv-etāni paçyati XII,7456.

- o: When the understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the understanding (when withdrawn from every thing else) can attain to it. All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be

withdrawn into the Soul, and the Soul into the Supreme. The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtle, beholds them all. (Roy.)

Ity-evam uktvā vacanaṁ  
maharṣiḥ sumahātapāḥ  
prātiṣṭhata Ćukah siddhiṁ  
hitvā doṣāṁṣ caturvidhān,  
Tamo hy-aṣṭavidhaṁ hitvā  
jahāu pañcavidhaṁ rajah  
tataḥ sattvaṁ jahāu dhīmāṁs  
tad adbhutam ivābhavat,  
Tatas tasmin pade nitye  
nirguṇe liṅgavarjite  
Brahmaṇi pratyatiṣṭhat sa  
vidhūmo 'gnir iva jvalan XII,<sup>12608</sup>.

- o: Having spoken in this way, the regenerate Rishi of austere penances, viz. Ćuka, stayed on his success, casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Satta. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes freed from every indication, that is, in Brahma, blazing like a smokeless fire. (Roy.)

Yadā saṁharate kāmaṁ kūrmo 'ṅgāṇīva sarvaṇaḥ  
tadātmajyotir ātmāyam ātmany-eva prapaṣyati  
XII,<sup>6508</sup>.

- ७: When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself. (Roy.)

Yadā câyaṁ na bibhetti  
 yadā câsmān na bibhyati  
 yadā nêcchati na dveṣṭi  
 Brahma sampadyate tadā, (= XII,781, 6509.)  
 Yadā na kurute bhāvaṁ  
 sarvabhūteṣu pāpakaṁ  
 karmaṇā manasā vācā  
 Brahma sampadyate tadā (= XII,6511.)  
 na bhūto na bhaviṣyo 'sti  
 na ca dharmo 'sti kaścana. XII,9354.

- ७: When a person fears nothing and is not feared himself, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then he is said to attain to Brahma. There is no past, no future. There is no morality or righteousness. (Roy.)

Jñānena hi yadā jantur  
 ajñānaprabhavaṁ tam aha  
 vyapohati tadā Brahma  
 prakāṣati sanātanaṁ XII,10000.

- ७: When a person by knowledge disperses darkness which has its origin in ignorance, then the eternal Brahma appears.

Nānāmohasamāyuktā-  
 -buddhijālena saṁvṛtā



asūxmadrṣṭayo mandā  
 bhrāmyante tatra tatra ha  
 Susūxmadrṣṭayo rājan  
 vrajanti Brahma ṣāṣv'ataṁ XIII,191.

- o: They who give themselves up to all sorts of folly, they who are ensnared in the net of ignorance, they who cannot see the sublime, the dull, they run here and there, (but) they who clearly see the sublime, they go to the eternal Brahma.

Xamā Brahmā o: forgiveness is Brahma, see Kaṣyapa's beautiful song in III,1100.

#### B. Brahmā (Masculinum).

Brahmā is the personal form of the impersonal Brahma which comprises all existence. As such he is the first creator, ādikartar o. the fashioner of all things.

Ādikartā sa bhūtānām  
 tam evāhuh Prajāpatiṁ,  
 sa vāi sṛjati bhūtāni  
 sthāvarāṇi carāṇi ca.  
 Tatah sa sṛjati Brahmā  
 devarṣipitrmanavān  
 lokān nadīh samudrāmṇ ca  
 diṣaḥ ṣāilān vanaspatīn. etc. XII,8522.

- o: He is the first creator of beings  
 him they call Prajāpati  
 he surely creates beings, the firm and the moveable.  
 Thereupon that Brahmā creates  
 the Deva's, Rṣi's, and mankind,  
 the worlds, the rivers and the oceans,  
 the four quarters of the heavens,  
 the rocks, the trees etc.

And he is therefore also designated as Lokakṛt (I,2494), Trilokakṛt (XII,6978. XIV,521), Viçvakṛt (I,928) and Dhātar (XII,441, 7550. I,2523), and especially often as Prajāpati, Lord of the creation:

Ahaṁ Prajāpatir Brahmā III,12797, 13585

o: I am Prajāpati Brahmā

and as Sarvalokapitāmaha, everyone's grandfather (I,901. II,435. IX,2495. XIV,521) and Lokapitāmaha (I,2074) or only Pitāmaha (XII,7604, 6145. III,11856).

When he furthermore often is called Svayambhū the self-existing (XII,7615) just like Brahma, then this title seems to point to his having from the first been looked upon as being identical with the impersonal, primordial being, see above p. 57. The same seems to be the case regarding the name Puruṣa which is also used in connection both with the personal and the impersonal Brahman. We meet therefore with different places where Brahmā is simply mixed up or confounded with Brahma, see XII,7569. III,12807 follow.

Of the creation in detail is told as follows:

Aṣṛjad brāhmaṇān evaṁ  
pūrvaṁ Brahmā Prajāpatīn  
ātmatejobhīnirvṛttān  
bhāskarāgnisamaprabhān  
Tataḥ satyaṁ ca dharmaṁ ca  
tapo Brahma ca çāçvātaṁ (!)  
ācāraṁ cāiva çāucaṁ ca  
svargāya vidadhe prabhuh.  
Deva-Dānava-Gandharvā  
Dāityāsura-Mahoragāh

Yaxa-Rāxasa-Nāgāḥ ca  
 Piṇḍācā Manujās tathā  
 Brāhmaṇāḥ Xatriyā Vāiṇyāḥ  
 Qūdrāḥ ca dvijasattama  
 ye cānye bhūtasamghānām  
 varṇāms tāmḥ cāpi nirmame. etc. XII,6980.

- o: Thus Brahmā created first  
 those brāhmaṇa's that are called Prajāpati's  
 who are distinguished by their splendour  
 inasmuch as they beam like the sun's fire.  
 Thereupon the Lord of Svarga created  
 Truth and Dharma, Penance  
 and the eternal Brahma (!)  
 and Good Behaviour and Purity etc.

Brahmā is then the first and the highest of the Prajāpati's. As these are so often spoken of I give their names here according to XII,7570, where they are mentioned as the 7 spiritual sons of Brahmā:

Marīcir Atry-Aṅgirasāu  
 Pulastyah Pulahah Kratuh  
 Vaṇiṣṭhaḥ ca mahābhāgaḥ  
 sadṛṇo vāi Svayambhuvā. Cfr. XII,12724.

In respect to this I remark that in XII,7534 and III,11854, Daxa is said to be the seventh, and that the same list, with the exception of Vaṇiṣṭha occurs in I,2518, 2568, and that longer lists of Prajāpati's and their descendents are to be found in II,4336. I,2519. XII,7571. XIII,4145.

Qiva is likewise called a son of Brahmā (XII,13723, 13705. VII,2048). When in Viṣṇuism which is without doubt the last phase of Indian mythology, it is said that

Brahmā has sprung from the Lotus that appeared in Viṣṇu's navel when he lay in yoga-worship (III,497, 15830) then this myth takes its root in the fact that Viṣṇu was identified with Brahma, but it does not harmonize with the idea of Brahmā as the creator of the world. The same will apply in reference to Īiva as having sprung out of the forehead of Viṣṇu (III,499) and not that of Brahmā.

When the gods are in distress they take refuge in Brahmā (I,225, 2491. III,8823. V,1917. XII,7613).

Above Svarga lie Brahmā's beautiful worlds. Brahmā's seat, *sadas*, is on Mahāmeru (III,11853). Of his Assembly-Hall, *sabha*, it is said in II,429.

Tatah sa Bhagavān Sūryo  
 mām upādāya vīryavān  
 āgacchat tām Sabhām Brāhmīm  
 vipāpmā vigataklamah,  
 Evaṁrūpēti sā çakyā  
 na nirdeṣṭum narādhipa  
 xaṇena hi bibharty-anyad  
 anirdeçyaṁ vapus tathā  
 Na veda parimāṇam vā  
 saṁsthānam cāpi Bhārata  
 na ca rūpaṁ mayā tādrg  
 dṛṣṭapūrvam kadācana  
 Susukhā sā sadā rājan  
 na çitā na ca gharmadā  
 na xutpipāse na glānīm  
 prāpya tām prāpnuvanty-uta,  
 Nānārūpāir iva kṛtā  
 maṇibhih sā subhāsvarāih

stambhāir na ca dhṛtā sā tu  
 çāçvatī na ca sā xarā  
 Divyāir nānāvidhāir bhāvāir  
 bhāsadbhir amitaprabhāih  
 ati candrañ ca sūryaṇ ca  
 çikhinañ ca svayamprabhā  
 dīpyate nākapṛsthasthā  
 bhartsayantīva bhāskaraṁ,  
 tasyām sa Bhagavān āste.

ॐ: And the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabhā of the Grand-sire. O it is impossible to describe that Sabhā saying, it is such, for within a moment it assumes a different form that language fails to paint. O Bhārata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns. It knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazes forth as if censuring the maker of the day. In that mansion, O king, the Supreme Deity, the Grand-sire of all created things, having himself, alone, created everything by virtue of his creative illusion, stayeth ever. (Roy.)

According to Viṣṇuism Brahmā derives his origin from the lotus that came from Viṣṇu's navel while he lay in yoga-sleep III,<sup>13559</sup>, 15821, 497.

In III,<sup>13561</sup>. XII,<sup>13723</sup> he is said to have 4 faces, caturmukha, caturvaktra, like Īiva.

His wife is called Sāvitṛī (XIII,<sup>6750</sup>, 7635).

His chariot, vimāna, which is as quick as thought, is harnessed with Haṁsa's (XIII,<sup>869</sup>).

His emblem is a lotus, padma (XIII,<sup>825</sup>).

His altar, vedi, is called Samantapañcaka (IX,<sup>3008</sup>, 3085).

#### The Deeds of Brahmā.

In XII,<sup>6150</sup> foll. the following is told about a great offering that Brahmā once arranged on the top of Himavat. On that occasion, it is said, a dreadful thing occurred.

Candramā vimalaṁ vyoma  
yathābhyuditatārakaṁ  
vikīryâgñim tathābhūtam  
utthitam ṣrūyate tadā  
Nīlotpalasavarṇābhaṁ  
tīxṇadaṁṣṭraṁ kṛṣṇodaraṁ  
prāṁṇuṁ sudurdharṣataraṁ  
tathāiva hy-amitañjasaṁ,  
Tasminn utpatamāne ca  
pracacāla vasundharā  
mahormikalitāvartaḥ  
cuxubhe sa mahodadhih.

∴ Even as the Moon (shows herself to be) after having strewn fire over the spotless heavens with rising stars, such a being is said to have appeared then

having the colour of the blue lotus having sharp teeth a small stomach being tall and difficult to withstand likewise of enormous strength, and the moment this being came into existence the earth trembled violently and the ocean rose in great waves causing maelstroms in its disturbance.

This being was called Asi and was a mighty sword that came forth to protect mankind and to destroy the enemies of the Sura's. Brahmā gave this sword to Rudra to avert misdoing. Rudra gave it to Viṣṇu, Viṣṇu to Marīci, Marīci to the great wise men (Rṣi's), these to Vāsava, and Vāsava to the Rulers of the world, these to Manu, son of the Sun, that is: to the Law.

## 2. Sūrya, the Sun.

Sūrya and Āditya are the common names for the sun. The name sūrya which means the Luminous, comes from the verb sūr, suar, svar = to shine, from which we also have svar and svarga.

Ekah Sūryah sarvam idaṁ vibhāti III,<sup>10658</sup>

o: The one sun lights all this (universe).

Kāmaṁ ca te kariṣyāmi

yan māṁ vaxyasi Bāhuka

Vidarbhām yadi yātvādya

Sūryaṁ darṣayitāsi me III,<sup>2827, 11867</sup>.

o: I will fulfill your wish which ever you may mention, o Bāhuka, if you will go to-day to Vidarbhā and show me the sun.

Āditya (III,<sup>11874</sup>. XIII,<sup>7636</sup>) comes according to I,<sup>2523</sup> from Aditi who was the one of Daxa prajāpati's



daughters that married Kaṣyapa prajāpati (XII,7537) and whose children are called Āditya's.

Adityām dvādaṣ-Ādityāḥ  
sambhūtā bhuvaneṣvarāḥ etc. see above.

o: From Aditi descend the 12 Āditya's,  
the rulers of the world.

Aditi as mother of the sun must doubtless be understood as a-diti, the boundless, the endless (light), cfr. Rigveda āditeya sūria. When she is called Deva-mātar (IX,2515), this means: the mother of the shining (gods).

The sun was made the ruler of the flaming lights (XII,4499).

As a Person the sun appears in III,17077, where it is said:

Ājagāma tato rājāms  
tvaramāṇo Divākarah  
madhupiṅgo mahābāhuh  
kambugrīvo hasann iva  
aṅgadī baddhamukūṭo  
diṣaḥ prajvālayann iva.

o: Thereupon, o king, the Maker of the day came hastily, (he was) yellow as honey, had great arms, a neck like a tortoise shell, and he smiled, he wore bracelets, and was adorned with a diadem, and lit up all the quarters of the heavens.

His earrings Aditi had given him according to III,17118.

His wife is called in I,2599 Tvāstrī vāḍavārūpa-dhārīṇī, who was in the shape of a mare, and in XIII,6751 Suvarcalā, the greatly shining.

His sister Sureṇu is married to Mārtanḍa (Harivaṃṣa 546).

His daughter Suprajā was married to Bhānu (III,14184).

As his son is named in XII,4495 Yama with the surname Vāivasvata ॐ: son of Vivasvat, cfr. Yama.

His car has but one wheel, and is drawn by a Nāga, see XII,13900.

Vivasvato gacchati paryayena  
voḍhum bhavāms taṁ ratham ekacakram

ॐ: Thou goest in turn to draw  
that one-wheeled chariot of the sun

but according to VII,8681 it is drawn by 7 horses

Ekacakram ratham tasya  
taṁ ūhuh suciram hayāh  
ekacakram ivârkasya  
ratham sapta hayā yathā

ॐ: His one-wheeled chariot, the shining one,  
drew the horses, like the 7 horses (draw)  
the sun's one-wheeled chariot.

His charioteer is Aruṇa. Aruṇa is the name of the god of the Dawn, it means according to its derivation the red one, because the word is related to aruṣa, red.

Aruṇa and Garuḍa were Kaçyapa's sons by Vinatā, Daxa prajāpati's daughter (I,2520). Aruṇa was the elder and Garuḍa the younger, as it appears from the following tale (I,1073).

Daxa prajāpati had two beautiful daughters, Kadru and Vinatā. They became the wives of Kaçyapa, and he granted each (I,2520) of them a present. Kadru

chose 1000 sons in the form of serpents all equal in splendour, but Vinatā chose only two, that were to surpass Kadru's sons in splendour and strength. After a long time Kadru bore 1000 eggs and Vinatā 2. Five hundred years after this Kadru's sons came out of the eggs, but Vinatā's twins did not appear. Covered with shame Vinatā broke one of the eggs and saw a son whose one part was full grown, but whose other part was incomplete. In anger the son cursed his mother in the following words: Inasmuch as I am made incomplete by you, shall you become a slave, but if you live 5 thousand years without jealousy then shall you be freed from slavery, and if you will have your son to become famous you must till then guard him well. With these words he rose in the air and as Aruṇa he always sits at the front of the sun's chariot as charioteer (VII,7906). But Garuḍa was born at the appointed time. He has the serpents for food. As soon as he was born he forsook his mother and soared up into the air. He lives not only on serpents, but also on the leavings of others.

Aruṇa is called Kaçyapa's wise son in I,1274.

Kaçyapasya suto dhīmān

Aruṇēty-abhiviçrutah

and the sun's charioteer who stands on the chariot in front of the sun, has a big body and great effulgence, and prevents the sun from burning up the world in his anger. In VII,8458 he is said to steal the splendour of the moon.

Garuḍa and Suparṇa are the most common names for the King of the Birds, paxirāj (III,10574).

Garuḍa and Suparṇa are perhaps expressions for the rapidity and strength of the light and the lightning.

Garuḍa means probably the same as garutmat, the winged one, from garut, a wing, for in V,<sup>3850</sup> Garuḍa is plainly adressed as Garutmat:

Garutman bhujagendrāre  
Suparṇa Vinatātmaja

Suparṇa means one who has handsome feathers or wings, from su and parṇa (V,<sup>3675</sup>, <sup>5290</sup>. I,<sup>1502</sup>, <sup>1518</sup>).

Garuḍa is, as explained above, Aruṇa's younger brother, Aruṇānuja (V,<sup>3853</sup>), and is called, like Aruṇa, a son of Vinatā and Kaṣyapa, Vinatāsūnu, Vāinateya, (I,<sup>1504</sup>. V,<sup>3587</sup>, <sup>3854</sup>) and Kāṣyapeya (I,<sup>1437</sup>).

According to V,<sup>3587</sup> Garuḍa has 6 sons: viz Sumukha, Sunāman, Sunetra, Suvarcas, Suruc and Suvala, and from them descend all Vinatā's kindred of serpent-eating birds who worship Viṣṇu as their great protector. About Sumukha see above p. 43.

Garuḍa lives south of Niṣadha in the land of Hiraṇmaya by the river Hiraṇvatī (VI,<sup>290</sup>).

He is pictured as being immensely big and strong and like Agni in splendour (I,<sup>1242</sup>, <sup>1245</sup>) and with eyes red as the clear lightning (I,<sup>1241</sup>). With the wind caused by his wings he is able to stop the (rotation of the) three worlds (V,<sup>3674</sup>. VIII,<sup>3426</sup>). His haste and violence is so great that he seems to drag the earth itself with its waters, mountains and forests after him (V,<sup>3857</sup>. VII,<sup>1605</sup>. I,<sup>1523</sup>). But once when he boasted of his strength Viṣṇu punished him for his arrogance by laying the whole weight of his right arm upon him (V,<sup>3671</sup>). How for an instant he loses his wings as a punishment for his bad thoughts is told in V,<sup>2873</sup>. How he is offended at being denied his lawful food the serpent Sumukha, is related in the same place.

From the time of creation the serpents are by the creator, dhātār, intended for Garuḍa's eating (V,<sup>3677</sup>. I,<sup>1093</sup>), therefore he is called the Serpent-eater, pannagāṣaka (II,<sup>946</sup>. V,<sup>3855</sup>), the serpent-destroyer, nāgaxayakara (I,<sup>1247</sup>).

Garuḍa is portrayed on Viṣṇu's banner (XIII,<sup>6820</sup>, 3686. I,<sup>1510</sup>. V,<sup>3701</sup>), cfr. Viṣṇu.

As to Garuḍa's Deeds we must mention, that at his birth he broke the egg without his mother's assistance, and immediately swung himself up into the air (I,<sup>1239</sup>). His great achievement of stealing Amṛta from the Gods, is told in I,<sup>1320—1545</sup>.

Amongst the 108 Names of the Sun (III,<sup>146</sup>, mark the hymn to the sun III,<sup>166</sup>) some signify his function of giving light, viz.

- Arka, from arc, radiate, shine.
- Tamisra-hṣan, killing darkness.
- Tamo-nuda, dispelling darkness.
- Divā-kara, making light.
- Dīptāṁṣu, having shining rays.
- Prabhā-kara, making light.
- Bhānu, from bhā, to shine.
- Bhās-kara, making light.
- Vibhāvasu, from bhā, to shine.
- Vivasvat, from vas, to shine.
- Sahasrāṁṣu, having a thousand rays.
- Sūrya, from sūr, to shine.

And as such he is therefore called the Eye of the World:

Tvaṁ Bhāno jagataḥ caxus III,<sup>166</sup>.

Ruler of all shining bodies, *īṣaṁ ... tejasāṁ Bhāskaraṇ cakre XII,4499. IX,2846.*

And with his heat he calls forth and sustains all living things. Therefore he is also called: Father of all beings (III,135 follow. XIII,4620), and when he rises on the horizon, then all turn with a prayer towards him (VII,8459. III,11847, 164).

The following names belong doubtless to this side of his nature:

|         |         |
|---------|---------|
| Aryaman | Pūṣan   |
| Jivana  | Bhaga   |
| Dhātār  | Savitar |
| Pāvaka  |         |

In XIII,1681 *Āditya* is said to be the Entrance to the Roads (Kingdom) of the Deva's:

*Ayaṁ sa Devayānānāṁ  
Ādityo dvāram ucyate.*

And according to XII,11057 the whole world will shrivel or dry up at the moment of Dissolution.

Both phases of the nature of this deity we find in the Rigveda, expressed in the names of *Sūrya* and *Savitar*.

### 3. Indra.

Indra is the head of the Sura's (Deva's):

*Surānāṁ pravara (III,10656)  
Devānāṁ asmi Vāsavaḥ (VI,1226).*

According to XII,611. VI,240 he obtained *Indraship* through surpassing all the other gods by his sacrifices; in XII,3662 he is said, on the contrary, to have become

Devādhipa after killing a number of Dāitya's and Dānava's, cfr. III.13216. He was called Mahendra, the Great Indra, after he had conquered and killed Vṛtra, as remarked in V,4562 (cfr. XII,438).

Indro Vṛtravadhenâiva  
Mahendrah samapadyata  
māhendram pragrahaṁ lebhe  
lokānāñ cêçvaro 'bhavat.

Further he is named Devendra, Devānām deva. Devarāja, Sarvadeveça and Çakra. These seem to be the more frequently occurring names for this god. Regarding his many other names see below.

The Etymology of the word Indra is uncertain. The grammarian Vopadeva specifies, to be sure, a root *id* in the sense of equipping with great power, but this is perhaps only a grammatical root, as it is not to be found in literature. It is more probable that the word Indra originally has been Indura from *indu*, a drop, as it is sometimes in Rigveda to be read in three syllables, and as Indra is so often associated with rain and is designated as he who sends rain, f. i. I,1135. III,3991, 13217, 670. VI,434. I,1286, 2122. XII,8424.

na vavarṣa Sahasrāxas XIV.2857. I,8091.  
yadi dvādaça varṣāṇi  
na varṣisyati Vāsavah XIV,2864. I,8091.

This feature of his nature has later been detached and made an independent deity under the name of Parjanya, see below.

The word Çakra comes from *çak*, to be strong, and signifies the Mighty.



Indra's wife, Indrāṇī (I,<sup>7351</sup>. III,<sup>1854</sup>), Mahendrāṇī (III,<sup>1672</sup>) is called Çacī (III,<sup>1854</sup>. XIII,<sup>6750</sup>) which is derived from the same root as Çakra, and therefore also means the Mighty. In IX,<sup>2763</sup> it is related how Bhāradvāja's daughter, the beautiful Çrutāvatī, submitted herself to great penances, in order to become the wife of Indra.

His beautiful and always victorious elephant who stands at the entrance to Svarga, is called Āirāvata (III,<sup>1676</sup>, <sup>1753</sup>, <sup>14321</sup>) or Āirāvāṇa (XII,<sup>8221</sup>), and has 4 tusks. It resembles the mountain Kāilāsa.

His horse Uccāihçravas (I,<sup>1094</sup>, <sup>1190</sup>, <sup>1223</sup>, <sup>1235</sup>. VIII,<sup>243</sup>) came forth under the churning of the ocean, and is white with a black tail.

His chariot, ratha, is spoken of without name in III,<sup>1714</sup>. See follow. It is drawn by 10,000 (XIII,<sup>173</sup> by 1000 white) reddish yellow horses (III,<sup>1720</sup>) as speedy as the wind. It scatters the dark clouds as it cleaves the sky and fills all quarters of the heavens with a din like the crash of thunderclouds. Swords, spears and clubs, flashing lightning and thunderbolts as well as most frightful serpents are on the chariot. When Arjuna began to think of it, it appeared at once.

Erect on his chariot stands his flagstaff, Vāijayanta, decorated with gold, bright dark blue and straight as a bamboo (III,<sup>1721</sup>).

His charioteer, sārathi, minister, mantrin, and friend, sakhi (III,<sup>1732</sup>. V,<sup>3644</sup>) is Mātali, who is Indra's equal in bravery. Mātali's wife is called Sudharmā (V,<sup>3519</sup>) and his daughter Guṇakeçī was famous for her beauty. When Mātali sought a bridegroom for her (V,<sup>3511</sup>) he found none suitable, neither among

Gods, Dāitya's, Gandharva's, Men or Rṣi's. He therefore, in the night, consulted his wife, and determined at last to make a journey to the world of the Nāga's, as he said to himself: possibly there may be found there a suitable husband for her. On the way there he met Nārada, and after they both had got leave of Varuṇa to visit the Nāga-world, they began to wander about in that world and at last found the beautiful Sumukha who then became the husband of Guṇakeṇī (V,<sub>3672</sub>).

The weapons of Indra are as follows:

The thunderbolt, vajra, which Tvaṣṭar made from the bones of the Rṣi Dadhica (Agastya). It surpasses all other weapons, for with that he cleaves mountains and with that he struck off Vṛtra's head (V,<sub>4798</sub>).

The bow Vijaya (V,<sub>5354</sub>).

The trumpet, ṣaṅkha, by name Devadatta (III,<sub>12076</sub>).

His kingdom or world, Indraloka, Ṣakraloka (XIII,<sub>7111</sub>) is called Svar, Svargati, Svarloka, Div and Devaloka ॐ: the world of light and the shining gods (III,<sub>15442</sub>, 7038, 1708, 1749. I,<sub>263</sub>. VIII,<sub>1400</sub>). Svarga is most likely originally an adjective implying marga, road, therefore the road leading to Svarga, cfr. III,<sub>11163</sub>.

Devalokasya margo 'yam,

agamyo mānuṣāṁ sadā

ॐ: This is the way to Devaloka

which can never be trodden by man.

The entrance to Svarga is called Svargadvāra (III,<sub>7038</sub>), and at the gate stands Āirāvata (III,<sub>1753</sub>).

From the Himavat-mountains which are the most excellent in the world (XIII,<sub>1407</sub>) and which are extolled

as divine, holy and loved by the gods who seek these regions, they using them as pleasure-grounds (III, 1495, 11606); from these mountains of which Meru is the centre (see „Fire Forstudier“ p. 48) you ascend through the air to Svarga (III, 1727, 1744, 12032, 15442). From Mandara in this mountain-range Arjuna ascended to Indra's heaven conveyed there by Mātali in Indra's chariot, after he had first sung this beautiful hymn to the mountain: (III, 1735).

Sādhūnām puṇyaçīlānām  
munīnām puṇyakarmaṇām  
tvam sadā saṁçrayah cāila  
svargamārgābhikāṇḁiṇām,  
Tvatprasādāt sadā çāila  
brāhmaṇāh xatriyā viçah  
svargam prāptāç caranti sma  
devāih saha gatavyathāh.  
Adrirāja mahāçāila  
munisaṁçraya tīrthavan  
gacchāmy-āmantrayitvā tvām  
sukham asmy-uṣitas tvayi,  
Tava sānūni kuṇjāç ca  
nadyah prasravaṇāni ca  
tīrthāni ca supuṇyāni  
mayā drṣṭāny-anekaçah,  
Phalāni ca sugandhīni  
bhaxitāni tatas tatah  
susugandhāç ca vāryoghās  
tvaccharīravinihsṛtāh  
Amṛtāsvādanīyā me  
pītāh prasravaṇodakāh,  
çiçur yathā pitur aṅke

susukham vartate naga  
 Tathā tavāñke lalitam  
 çāilarāja mayā prabho  
 apsarogaṇasañkirṇe  
 brahmāghoṣānunādite,  
 Sukham asmy-uṣitah çāila  
 tava sānuṣu nityadā.

o: O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brāhmanas and Kshatriyas and Vaiçyas attain heaven, and their anxieties gone, sport with the celestials! O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines! Happily have I dwelt on thy heights! I leave thee now, bidding thee farewell! Oft have I seen thy table-lands and bowers, thy springs and brooks, and the sacred shrines on thy breast! I have also eaten the savoury fruits growing on thee, and have slaked my thirst with draughts of perfumed water oozing from thy body! I have also drunk the water of thy springs, sweet as Amrita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I. O king of mountains, O exalted one, sported on thy breast echoing with the notes of Apsaras and the chaunting of the Vedas! O mountain, every day have I lived happily on thy table-lands! (Roy.)

What he then sees in the various heavenly regions is related in III.<sup>1745</sup> follow.

The grove in Svarga is called Nandana (III.<sup>1757</sup>, 12036, 15449).

Indra's city is called Amaravatī (III,1755). It has 1000 gates and an extent of 100 yojana's (I,3592). It is adorned with precious stones and yields all seasons' fruit. The sun does not scorch there, and neither heat nor cold nor fatigue torments people. Neither grief nor despondency nor weakness rules, nor anger nor covetousness. All are content (III,12036).

His assembly-hall, sabhā, is called Puskaramālinī (II,310). It is built by Çakra himself and can move at its own pleasure in any direction. It is 150 yojana's in length, 100 in breadth and 5 in height. It drives away the weakness of old age, fatigue and fear. Full of rooms and seats and ornamented with heavenly trees it is extremely beautiful. Here sits Çakra with his wife Çacī. He has a crown on his head, and a white screen is held over him (II,283. III,1772).

If you ask, who comes to Indra, there is particularly mentioned 3 classes of mankind: those who sacrifice, those who do penance, and those who behave like heroes in battle (II,498. III,1748, 1759. IX,3086. XI,61). In XIII,6632 all those are named who go to Svarga, svargagāminas.

Indra's special names. Beside the common names Indra and Çakra which seem to express the dignity and power of the god as the highest amongst the gods, we find in the Mahābhārata several other names that have a similar meaning. To these must be reckoned:

|                    |                  |           |
|--------------------|------------------|-----------|
| Tridaçādhīpa       | Vajradhara       | Vajrin    |
| Tridivasya ekarāja | Vajrapāṇi        | Surendra  |
| Trāilokyapati      | Vajrasya bhartar | Sureçvara |
| Marutvat           | Vajrabhrt        |           |

Whereas:

Sahasrāxi<sup>1</sup>, Sahasranetra and Vāsava seem to refer to the light-world, the foundation for the whole Indra-myth.

Maghavan and Çatakratu, no doubt, belong to one another and refer to Indra having obtained his Indraship through sacrificing.

The other names express Indra's war with evil hostile powers, partly in a general way, but also especially as regards certain Asura's:

|                             |                  |
|-----------------------------|------------------|
| Dāitya-Dānava-han, -sūdana. | Namucer hantar   |
| Purandara                   | Pākaçāsana       |
| Surārihan                   | Prahlādahan      |
| —                           | Vala-Vṛtra-han   |
| Balanāçana                  | Çamvara-Pāka-han |
| Balahan.                    |                  |

### The Deeds of Indra.

We have seen above that the Asura's and the Sura's were half-brothers, that they quarrelled about the Amṛta, and that this strife lasted for thousands of years. The Sura's with Indra at their head conquered at last by the help of Viṣṇu (III,<sup>479</sup>) and Indra became Lord of the three worlds. Now commenced a happy time which is in III,<sup>13216</sup> described thus:

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<sup>1</sup> While it is related in I,<sup>7705</sup> that Indra got 1000 big red eyes on his back, sides and in front when he, fascinated by Tilottamā's beauty, gazed on her as she walked round him and the other gods, it says on the contrary in XIII,<sup>2398</sup> that Gāutama had cursed Indra, because he could not control his passions, and had therefore caused 1000 sexual marks to appear on his body, which however he afterwards, from pity, permitted to disappear.



When that horrible conflict between the Gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful. And the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods, seated on the back of his elephant Āirāvata, surveyed his happy subjects. And he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brāhmaṇas in the observance, besides, of various excellent vows. (Roy.)

Çrī came and dwelt with Indra (XII,<sup>8419</sup>). But prosperity made him arrogant. He abused his power and was guilty of heavy crimes (V,<sup>374</sup>). While he at an earlier period had shewn himself deserving by the invention of arms with which to chastise the Asura's (V,<sup>838</sup>) and by killing these both in numbers (XII,<sup>3660</sup>. III,<sup>12082</sup> follow., 11909. II,<sup>911</sup>) as well as individually, further by freeing Tārakā, Vrihaspati's wife (II,<sup>939</sup>. VII,<sup>2994</sup>) and Puloma's daughter (X.<sup>599</sup>), he, on the other hand, seduced Ahalyā (V.<sup>373</sup>. XIII,<sup>2327</sup>), and de-



sired Ruci. Devaçarman's wife (XIII.<sub>2209</sub>). He killed Namuci although he had formed a friendship with him (IX.<sub>2435</sub>), and even was guilty of murdering the Brahmana Viçvarupa Triçiras. This last event is related in V.<sub>228</sub>, and abridged it reads thus:

Viçvarūpa Triçiras, Tvaṣṭar's threeheaded son practised penance in a high degree. Indra was afraid he would deprive him of his position, he therefore sent a lovely Apsaras to tempt him, but as this did not succeed. Indra slew him with his thunderbolt, and commanded a woodcutter to chop off his head. When Tvaṣṭar heard what had happened, his eyes reddened with rage, and he said: since Indra has killed my son who has done no harm but constantly been engaged in doing penance; I will create Vṛitra, and he created Vṛitra and commanded him to kill Indra. There now followed a long war between Vṛitra and Indra (cfr. XII.<sub>10104, 13211</sub>. XIV.<sub>298</sub>). References to this struggle are to be found in many places (see III.<sub>1608</sub>. VII.<sub>2992</sub>. VIII.<sub>4798</sub>). The gods have recourse to Viṣṇu who advises them to make peace, but Vṛitra will not consent to a reconciliation unless they promise him invulnerability against dry or wet, stone or wood, sword or javelin, by day and by night. Peace was made on these terms and both Vṛitra and Indra were satisfied. But it was nevertheless Indra's secret and constant wish to kill Vṛitra. So meeting him once on the sea-shore, he said to himself: now it is neither day nor night, now he can be killed by me, and seeing at the same time a quantity of froth on the sea, he said to himself: this is neither dry nor wet, neither is it a weapon; and he took the froth and cast it towards Vṛitra together with

the thunderbolt which Viṣṇu had entered, and thus did he kill Vṛitra. But shortly afterwards he became depressed in spirits and downhearted when he reflected on his own duplicity and the Brāhmaṇa-murder he had committed. He flew to the farthest corners of the earth, where he lived hidden in the stalk of a lotus in a lake. Then the earth became desolate, for it had no king. The forest withered. The rivers ceased to flow, and the animals perished for want of rain. Then gods and ṛṣis went to Nahuṣa and persuaded him to be king, But when N. had been crowned a king he also abandoned himself to sensual pleasures. And seeing one day the ravishing Çacī, Indra's wife, he desired her. Çacī asked Vṛhaspati to protect her. And Vṛhaspati said: thou shalt not be afraid, Indra will soon come back. But Nahuṣa defended his conduct and said: Indra violated Ahalyā, why did you not prevent that? Vṛhaspati then advised Çacī to ask for delay in satisfying his importunity. Çacī went and asked for postponement, „for no one knows what has become of Indra“, she said, and she succeeded in getting postponement. In the meantime the gods sought the advice of Viṣṇu, who said: let Indra perform a sacrifice of horses to me, then he will regain his position. And an offering of horses was accomplished, which freed Indra from his fear. His hiding place was discovered. Çacī besought him to return and kill the villain Nahuṣa. Then, when Nahuṣa, at the request of Çacī, to show his greatness and power caused ṛṣis to be harnessed to his chariot, and even set his foot on the holy Agastya's head, then his hour had come. By the help of the gods Indra came back and was again crowned king of the gods, while Nahuṣa was

cast down from heaven and thereafter for 10,000 years was compelled to wander about the world in the shape of a monster serpent.

The Namuci-myth (IX,<sup>2433</sup>) agrees in its principal features with the story of Vṛitra.

There are also many references to this myth in the Mahābhārata. Thus in II,<sup>1957</sup>. III,<sup>11901</sup>. VI,<sup>3678</sup>. VIII,<sup>4530</sup>.

Nahuṣa, see p. 90 under Vṛitra.

Prahrāda, see XII,<sup>4568</sup>, 8021.

Vali, see XII,<sup>8218</sup>. VII,<sup>4081</sup>.

Sarvakāmadughā, Indra's wishing cow.

Surabhi or Suravi, the divine, beautiful and gentle cow, mother of all cows, gavām mātār, daughter of Daxa prajāpati (I,<sup>3927</sup>. III,<sup>14486</sup>. XII,<sup>6432</sup>. XIII,<sup>7638</sup>, 3906). She lives in Rasātala, the 7<sup>th</sup> layer under the earth (V,<sup>3602</sup>), gives a milk in which is the strength of all the best things on earth, and becomes Svadhā, Sudha and Amṛta for those that live on these drinks (V,<sup>3614</sup>). In XIII,<sup>3713</sup> it is said of Surabhi:

Sāsrjat sāurabheyīs tu

Surābhir lokamātrkāh

∴ But she, Surabhi, created daughters

who became the mothers of the world.

According to V,<sup>3609</sup> four of her daughters are called: Surūpā, Hamsikā, Subhadrā and Sarvakāmadughā, who each bear separately the east, the south, the west and the north corners of the heavens. In I,<sup>2631</sup> Surabhi is said to have had two other daughters named Rohiṇī the happy, and the distinguished Gandharvī.

It is related in III,<sup>330</sup> foll. that Surabhi weeps because her sickly son is tormented by the ploughman with the goad.

As a reward for her great penitential exercises on mount Kāilāsa Brahmā bestowed immortality on her and a dwelling in Go-loka above Triloka, the three worlds. (XIII.<sup>3903</sup> foll.)

Surabhi's daughter by Kaçyapa is called Sarvakāmadughā or only Kāmadughā (VI.<sup>1232</sup>) or Kāmaduh, she who grants all wishes (I.<sup>3927</sup>) also Nandinī, the fascinating. She is the best of all wishing-cows. She is fat and gives abundance of sweet milk, and the mortal who drinks her milk will be for a thousand years like a strong youth. She has a beautiful neck and lovely hoofs, and she is furnished with all virtues. Varuṇa: Varuṇa's son Vaçiṣṭha obtained her as offering cow, homadhenu, but she was once stolen by Dyo (Dyāus) and as a punishment for his crime Dyo had to dwell for a long time on the Earth, in the world of mortals. According to III,<sup>2121</sup> Kāmadughā is Indra's wishingcow.

Parjanya. In order to arrive at a proper understanding of the fact that in India we meet with a distinct deity for the rainfall, we must first consider what is recorded not only from former times but up to the present day, both of the rain's power and violence and of its utility and blessing for the soil, when the land has been parched by the burning heat of the sun for three whole months.

The hot season begins in April and lasts till about the 20 June, by the end of that time man, animals, and vegetation languish. Concerning this read Kālidāsa's

masterly description of Grīṣma and Varsha in his *Ritusamhāra* and among modern authors Acland<sup>1)</sup> and others. At last when the heat is most powerful, dark clouds show themselves on the horizon, then there comes a few refreshing drops and finally the thunder clouds burst with furious and violent crashes raging with immense might. It seldom lasts more than one or two hours, but what a scene of destruction is to be seen here when it is over: uprooted trees and houses levelled with the ground. The hot season is followed by a rainy season in which the swollen rivers wash the trees from

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<sup>1</sup> Manners and Customs of India p. 17, 60, 50: there is something very grand, though awful in these furious tempest-bursts within the tropics. A few minutes back not a leaf rustled, now the trees are waving to and fro etc. In the night my wife was tossed out of bed. We were in the greatest danger of being drowned. Towards morning, however, the wind abated. The heat was excessive: not a breath of wind stirred the air. Pag. 122: How little is known in England of what a thunderstorm is! At this minute (about ten o'clock in the evening) the rain is pouring down in vast sheets of water rather than in drops. For the last two hours the lightning has not ceased for a minute at a time, whilst the thunder has continued incessantly, varied occasionally by a tremendous crash which bursts immediately above the house and shakes it to its very foundation. Add to this the roaring of the sea and the howling of the wind . . . at this station most of the European houses are blown down once in two or three years . . . I find that the depth of water which fell in the two hours and a half that the storm continued was one inch and a half, a quantity which in England, I believe, would not fall without many days of rain.

All small houses have been carried away by the flood and rain, and many people are houseless. This was in the neighbourhood of the great river Ganges. The water increased so much that only the tops of the trees were to be seen above the water. — We have  $7\frac{1}{4}$  inch to day. We are astonished at the great number of trees fallen. There is not a spot where the storm has not done great damage. Santhal Posten for November 1900.

the banks and carry them away with them on their violent course. In the Mahābhārata there are many references to these heavy storms and floods of rain.

Tatah kadācit tasyātha  
 vanasthasya samantatah  
 Pātayann iva varṣāms tām  
 sumahān vātasambhramah,  
 meghasaṅkulam ākāṣaṁ  
 vidyunmaṇḍalamāṇḍitaṁ,  
 Sañchannas tu muhūrtena  
 nāusārthāir iva sāgarah,  
 vāridhārāsamūhena  
 sampravṛṣṭah Çatakratuh  
 xanena pūrayām āsa  
 salilena vasundharām,  
 tato dhārākule kālē  
 sambhraman naṣṭacetanah  
 çītārtas tad vanam sarvaṁ  
 ākulenāntarātmanā  
 nāiva nimnam sthalaṁ vāpi  
 so 'vindata vihaṅgahā,  
 pūrīto hi jalāughena  
 tasya mārgo, vaṅsya tu  
 paxiṇo varṣavegena  
 hatā līnās tadābhavan,  
 mṛgasimbhavarāhāç ca  
 thalam āçritya çerate,  
 mahatā vātavarṣena  
 trāsītās te vanāukasah  
 bhayārtāç ca xudhārtāç ca  
 babhramuh sahitā vane. XII, 5477.



- o: Once while he was in the forest a violent whirlwind arose which nearly overthrew the trees on all sides. The atmosphere which was full of clouds, was ornamented by a circle of lightning. It was for an instant just like a sea covered with ships and caravans. Çatakratu who had begun to rain with a quantity of raindrops filled in an instant the earth with water. Thereupon, at that time, when everything was overfilled with water, running about all over the wood, distraught, suffering from cold, with bewildered senses that birdcatcher found neither lowland nor continent (where he might dwell), for his way was filled with water-courses. And the birds of the forest killed by the fury of the rain or dying, and deer, lions and boars, sought the mainland and lay down to rest frightened by the heavy storm and rain, and tortured by fear and hunger, they wandered about, all together in the wood.

Te samāsādyā Kāunteyam  
 āvṛṇvañ charavṛṣṭibhih  
 parvatam vāridhārābhih  
 prāvṛṣṭīva balāhakah. VII, 5635, 5247.

- o: They attacked Kuntī's son and covered him with a rain of arrows as the clouds in the rainy season (deluge) the mountain with floods of rain.

Parjanya denotes originally only the rain-cloud, for in this signification it is very often used as neuter, thus for instance in II, 1624:

Apramatto sthito nityam  
 prajāh pāhi viçāmpate



parjanyaṃ iva bhūtāni  
mahādrumam iva dvijāḥ.

- o: Be always indefatigable,  
protect beings, o Prince,  
as the rain-cloud (benefits) the creatures  
as the birds (seek shelter) in the large tree.

But later the rain-cloud was personified, and  
Parjanya used in the sense of the Raingod, f. i.

Tataḥ sāyakavarṣeṇa  
Parjanya iva vṛṣṭimān  
parān avakīrat Pārthah  
parvatān iva nīradah. VII,<sup>3153</sup>.

- o: Thereupon Pārtha overwhelmed the enemy with a  
rain of arrows, even as Parjanya followed by rain,  
(and) as the cloud (deluges) the mountains.

Prthivīm lāṅgalenēha  
bhittvā vījaṃ vapaty-uta  
āste 'yaṃ karṣakah tuṣṇīm,  
Parjanyas tatra kāraṇaṃ, III,<sup>1248</sup>  
vṛṣṭiḥ cen nānugrhnīyād  
anenās tatra karṣakah. III,<sup>1248</sup>.

- o: After having broken the earth with the plough-share  
the ploughman sows the seed, (thereupon) he sits  
in silence, the reason is that he waits for Parjanya,  
if the rain does not favour him, it is not his fault.

Of Parjanya it is said:

Samyag varṣati Parjanyah  
cāśyasampada uttamāḥ III,<sup>13217</sup>, <sup>10016</sup>. VII,<sup>3153</sup>.

- o: Parjanya rained plentifully (and forwarded) the  
richest harvest.

In the list of Āditya's in XIX.10.1-11 and 12.10.1-2 Harivaṃśa 10.10 and in other places Parjanya is noted as an independent god equal to Indra.

But that Parjanya is originally identical with Indra seems to appear from XIV.1.10-11, where it is said:

Tathā ty-anekāir munibhir  
mahantah kratavah kṛāh  
evamīdhe tv-Agastyasya  
vartamane tathādhvane  
Na vavarṣa Sahasrāxas.  
tadā Bharatasattama  
tatah karmāntare rājann  
Agastyasya mahātmanah  
kathēyam abhinirvyṛta  
munīnām bhāvitātmanām:  
Agastyo yajamāno 'sau  
dadaty-annam vimatsarah  
na ca varṣati Parjanyaḥ  
katham annam bhaviṣyati.

- 3: For thus great sacrifices were made, but when such an offering was likewise undertaken by Agastya, Indra did not rain. Thereupon during the sacrificial act this conversation took place between the holy monks: this A, who offers a sacrifice, gives food generously, still Parjanya raineth not, how then can there be food.

The absence of rain, as we well know, causes the great and constantly recurring famine in India even now.

<sup>21</sup> In the last place P. is the 13<sup>th</sup>, although in the same place it is said that there are 12 Āditya's.

#### 4. Varuna.

Varuna from var is surrounded means in all probability originally the heavenly sea of light which surrounds all things. Varuna is especially to be understood as meaning the light of the night, whilst Mitra, with whom Varuna is often combined, means the light of day. Such expressions as putre Aditer and sinaprabhas may thus be explained.

Yamo vāhīrṅyavarnabho

śiśuvān sarjato dīpā

śiśuvān dīpā

śiśuvān dīpā III. 100.

Therefore before the latter stage, among the water and surrounded by a host of aquatic animals, lighting up the heavens on all sides, the glorious lord of the waters appeared.

Putre Aditer mahābho

Varuna vā sinaprabhāh IX. 100.

Aditer's son, the happy, Varuna with the white radiance.

And when Varuna and Mitra are combined they seem to denote the highest radiance and glory.

Mitras Varuna yudhāyānā

Mitras-Varunayor yamāb IX. 100.

IX. 100.

It will give my brother Aditer who resembles Mitra and Varuna.

But in the Rigveda Varuna appears not as the lord of the ocean, lakes and water courses under the following names. Agni-prāṇ (I. 100), Jale-gvara (XIII. 100, VII. 100), Jale-īndra (XIII. 100).

Vāripa (XIII,<sup>7259</sup>), Udakapati (V,<sup>3531</sup>), Nadīpati (IX,<sup>2735</sup>), sarvāsām saritām pati (IX,<sup>2734</sup>), Yāda-sām bhartr̥ (III,<sup>1670</sup>). As Lord of the waters he also rules over the Asura's. (XII,<sup>4499</sup>.) And according to IX,<sup>2733</sup> he was unanimously appointed by the gods to this supremacy at the beginning of the Kṛtayuga.

His realm lies in the west (XIII,<sup>4666</sup>) and is rich and happy.

Pasyôdakapateh sthānam  
sarvato bhadram ṛddhimat V,<sup>3531</sup>.

and the ocean is his dwelling, sāgaro Varuṇālayo (V,<sup>5603</sup>. I,<sup>1210</sup>. IX,<sup>2734</sup>). In III,<sup>12079</sup> follow. I,<sup>1207</sup> follow. the ocean is described with its contents: nāga's, monsters, amṛta, vaḍava, precious stones etc. In XII, the salt-ness of the sea is explained. In V,<sup>3563</sup> (cfr. <sup>3539</sup>) there is mention of an egg deposited in the sea from which at the end of the world flames will burst forth and burn up the whole of the three worlds, triloka.

His city, pura, (XIII,<sup>7245</sup>) the most beautiful in the world, shines with many palaces, with Apsaras'es and divine pleasures.

His palace, bhavana, is entirely of gold (V,<sup>3535</sup>), and there he has a sunshade, chattra, from which cooling waters drip (V,<sup>3544</sup>).

Varuṇa has (II,<sup>353</sup> follow.) an incomparably resplendent assembly-hall, sabhā, with walls and gates. It was built by Viçvakarman in the midst of the waters, and it is furnished with divine trees which consist of pearls and produce fruit and flowers of all colours. Bushes with lovely singing birds are there to be found. In this hall Varuṇa sits with his wife, surrounded by Nāga's, Dāitya's, Dānava's and many other beings.

In III,<sup>1691</sup> Varuṇa is described as being dark blue like the cloud, jaladharaçyāma.

His wife's name is Siddhi (XII,<sup>11095</sup>) or Gāurī<sup>1</sup> (XIII,<sup>6751, 7637</sup>) or Vāruṇī<sup>2</sup> (II,<sup>358</sup>).

His son, Puṣkara (V,<sup>3533</sup>, is married to Soma's daughter Jyotsnākālī, and the connection between Varuṇa and Soma is in IX,<sup>2735</sup> expressed thus:

Samudro 'yaṁ tava vaçe  
bhaviṣyati nadīpatih,  
Somena sārddhañ ca tava  
hānivrddhī bhaviṣyatah.

o: This sea, lord of the rivers, will submit to thee, and as well as for Soma will there also for thee be flow and ebb.

His minister, mantrin, is called Sunābha (II,<sup>380</sup>).

Like Yama, Varuṇa has a noose, he is pāçavat, (VI,<sup>3136</sup>), dharmapāçadhara (II,<sup>369</sup>). See further XII,<sup>8301, 8323, 3554</sup>. III,<sup>1693</sup>.

And he has a trumpet, çāṅkha, which Viçvakarman skilfully had fashioned from a thousand goldcoins (II,<sup>1922</sup>).

### The Deeds of Varuṇa.

Soma deemed the brāhmaṇa Utathya to be a suitable husband for his exceedingly beautiful daughter, and in the course of time Soma's father Atri, invited Utathya to his house, and presented him with the girl. But

<sup>1</sup> The wife of Çiva is also called Gāurī.

<sup>2</sup> Roy understands Vāruṇī here as the queen of Varuṇa. But according to Rāmāyaṇa I,<sup>45, 36</sup> (Bombay Edition) Varuṇī is Varuṇasya kanyā, Varuṇa's daughter.

it became known that the handsome Varuṇa had long desired her and coming one fine day to the forest where Utathya lived he stole her after she had gone into the water to bathe, and he brought her home to his own palace and amused himself with her there. But when Utathya heard of this he said to Nārada: go to Varuṇa and say that he must give me back my wife. Nārada went, but Varuṇa refused to comply with his request. Then Utathya became inflamed with rage, and on the strength of the number of his sacrifices, he drank up all the waters (cfr. Agastya III,<sup>8797</sup>). Then Varuṇa became faint-hearted and his relatives and friends likewise. Still he would not restore the wife of Utathya. Then Utathya commanded the Earth: let there be land where before there were 600,000 lakes, and the earth became arid there. And to the rivers he said: o river disappear in the desert. When thus the region had become waste, Varuṇa took at last Utathya's wife with him and delivered her to Nārada. And when Utathya received his wife he was again happy, and released the world and Varuṇa from their grief (XIII,<sup>7240</sup> follow.).

### 5. Viṣṇu.

If we abide by the elder part of the myth of Viṣṇu, and as far as possible leave all that respecting Kṛṣṇa out of the question, the latter clearly showing itself to be a newer addition or retouching of the subject, we shall find that, after Viṣṇu the names Nārāyaṇa and Hari are those which most frequently occur in the Mahābhārata. When he sometimes is also called Devadeva, the God of the gods, this is only an appellation through which his worshippers wish to increase



his reputation. Respecting his many other names see below.

He is one of the Āditya's. In V,<sup>3503</sup> we read:

Ādityānām hi sarveṣām  
Viṣṇur ekah sanātanah  
ajayaç câvyayaç câiva  
çāçvatah prabhur içvarah.

- o: For of all the Āditya's Viṣṇu alone is enduring, unconquerable and imperishable, the everlasting and mighty lord.

And he was the youngest of them (I,<sup>2600</sup>). In Rig-veda Viṣṇu is often mentioned together with Indra, and in the Mahābhārata V,<sup>3759</sup>. III,<sup>489</sup> he is called Vāsava's (Indra's) younger brother Vāsavāvaraja.

His dwelling is on the top of Mount Mandara (V,<sup>289</sup>, cfr. I,<sup>1112</sup> and the churning of the ocean) to the east of Meru (III,<sup>11860</sup>) and to the north of Milk-Sea (VI,<sup>300</sup>).

Brahmaṇah sadanād ūrdhvaṁ  
tad Viṣṇoḥ paramaṁ padaṁ  
çuddhaṁ sanātanaṁ jyotiḥ

Parambrahmēti yaṁ viduḥ (III,<sup>1548</sup>, cfr. XI,<sup>858</sup>).

- o: Higher than Brahmā's seat is that Viṣṇu's highest place, the pure, the everlasting light which they call Parambrahma.

Na tatra vipra gacchanti  
puruṣā viṣayātmakāḥ  
dambhalobhamahākrodha-  
mohadrohair abhidrutāḥ,  
nirmamā nirahaṅkāra  
nirdvandvāḥ saṁyatendriyāḥ



dhyānayogaparāḥ cāiva  
tatra gacchanti mānavāh (III,15483).

∴ There they who are ensnared by sensual things come not (neither) they who are governed by deceit, covetousness, anger, stupidity and violence. But thither go they who are unselfish, without egotism, without doubt, with controlled senses, they who are absorbed in contemplation and devotion.

Even Brahmarṣi's and Maharṣi's come not there, but only Yati's, that is to say, such as have mastered their passions (III,11861-63).

His person. He has Lotus eyes, padmalocana (I,1117). According to III,15933. XIII,6964. 6891 he has four arms, he is caturbhūja. On his breast he has a mark, çrīvatsa (III,1096) therefore he is called çrīvatsavaxas (III,7013) salaxaṇoraska (MBh. Calc. vol. 3 p. 833 at the top) and çrīvatsāṅka (I,2507. VI,2993. XIII,6808). He received this mark, when the great sage Bhara-dvājā threw water on him because he disturbed him while at prayer. On his breast he wears the divine jewel Kāustubha (I,1147. VI,2993) which came forth from the churning of the ocean (see above). A lotus sprang from his navel when he lay in contemplation, and in that Brahmā with the four faces (III,15820) appeared. Therefore Viṣṇu is often called Padmanābha, having a lotus navel (I,1218, 2506. VI,9293. XIII,6870, 6988. According to Kalidāsa's Meghadūta 57 he has a blue foot. His raiment is yellow, pītavāsas (I,2506).

His couch or bed is the serpent Çeṣa or Ananta (I,1118), who holds the earth at Brahmā's command

(1,<sup>1581</sup>), and on which Viṣṇu rests in Yoga-sleep (III,<sup>13557</sup>. XII,<sup>13514</sup>); cfr. *infra*.

He has a golden chariot with 8 wheels, which is as quick as thought:

Xīrodasya samudrasya  
Tathāivôttarataḥ prabhuh  
Harir vasati Vāikunṭhah  
çakate kanakāmaye.  
Aṣṭacakraṁ hi tad yānaṁ  
bhūtayuktaṁ manojavaṁ '  
agnivaṛṇaṁ etc. (VI,<sup>300</sup>).

o: And to the north of the Milky ocean dwells the lord Hari Vāikunṭha on a chariot of gold, eight wheels has his chariot, it is harnessed with demons, it is quick as thought and has the colour of fire.

His sign or standard is the bird Garuḍa (XIII,<sup>6820</sup>. I,<sup>1510</sup>); cfr. *supra*.

Viṣṇu's weapons are: first a çaṅkha, a war trumpet, cfr. VII,<sup>9024</sup>, then a çakra, a discus called Sudarçana (I,<sup>1178</sup>. <sup>1186</sup>) and further a gadā a club (VI,<sup>2986</sup>. XIII,<sup>596</sup>), and he is therefore called çaṅkhacakra-gadādhara; çakreṇa nihatā Dāityāḥ, with the çakra the Dāitya's are killed (I,<sup>1177</sup>. <sup>1186</sup>. XIII,<sup>6015</sup>). Besides these he carries a bow called Çārṅga (VI,<sup>2937</sup>), after which he is named Çārṅgadhanurdhara (VI,<sup>2937</sup>). When Nārāyaṇa astra is spoken of in VII,<sup>9018</sup>, <sup>9209</sup> etc. and Vāiṣṇava astra in VII,<sup>1272</sup>, Viṣṇu's bow is probably meant.

Viṣṇu's wife is Laxmī who came forth during the churning of the ocean (I,<sup>1146</sup>). She is also called Çrī.

and is the Goddess of Fortune and Beauty. In XII,<sup>8155</sup> is said: They call me Bhūti, Laxmī, Ārī, thus also in <sup>8354</sup>; likewise Padmā in <sup>8353</sup>, wise men call her Duhsahā, difficult to bear. In XIII,<sup>507</sup> follow. people with whom Ārī dwells are spoken of

Nāivā devo na gandharvo  
nâsuro na ca rāxasah  
yo mām eko visahitum  
çaktah kaçcit purandara (XII,<sup>8164</sup>).

o: Neither is there any god whatsoever, or gandharva to be found, or asura, or rāxasa, not one who is able to bear me, o Purandara.

In XIII,<sup>3861</sup> it says:

Adhruvā capalā ca tvaṁ  
sāmānyā bahubhih saha.

o: Inconstant and capricious art thou and associatest with many.

According to XII.<sup>2252</sup> a lotus sprang from Viṣṇu's forehead, and out of that came Ārī who became one of the wives of Dharma o: Yama (I,<sup>2579</sup>).

Observe a conversation between Ārī and Çakra in XII,<sup>8335</sup> follow.

Viṣṇu's names. Viṣṇu has like Çiva many names. In XIII,<sup>6939</sup> we read:

Jagatprabhum Devadevam  
anantaṁ puruṣottamaṁ  
stuvan nāmasahasreṇa  
puruṣah satatottthitah . . . bhavet.

o: To praise with a thousand names the Ruler of the world, the God of gods the infinite highest being one must always be ready.

And in XIII,<sup>6949</sup> follow. his thousand names are enumerated. An Indian explanation of some of these we have in V,<sup>2560</sup> follow. XII,<sup>13131</sup>, but that we cannot rely upon it, may be seen at once from the interpretation that is given of the word Viṣṇu which is derived from the root ṛh, to grow, from which we have ṛhat, great. It is said there namely:

Vṛhatvād Viṣṇur ucyate

ॐ: on account of his greatness he is called Viṣṇu.

An equally fantastic explanation of the predicate sanātana is to be found in XII,<sup>7630</sup>. Monier Williams translates the word Viṣṇu by all pervading, as he thinks it comes from viṣ or viç, to pervade. Grassmann is of the same opinion. Lassen, on the contrary, solves it vi-snu from vi, tueri.

Whether all these names may be classed under certain definite headings, I cannot say, I will leave it to others to make the attempt. But it appears to me, that when it already is the case with most of the god-forms in the Rigveda that they melt into one another and are destitute of any defined and limited character, then this must still more be the case regarding a divinity like Viṣṇu to whom a thousand names are ascribed. For if the names are to be nāmāni gāuṇāni (XIII,<sup>6948</sup>) that is to say, containing definite qualities, and the names are numberless, it is easily seen that the god-forms evaporate through the multiplicity of the names. Most of these, therefore, do not mean any real quality appertaining to the said god, but are merely bestowed upon him to increase his reputation. His followers have wished to prove his greatness by ascribing to him a

number of names, but 'have demonstrated too much and therefore proved nothing.

We must here in addition remark that Viṣṇu in the eyes of his worshippers assumes the character of Brahma, in the same way as Īiva does in the eyes of his followers. See XII.<sup>10030</sup> follow. VI.<sup>1216</sup> follow.

I can only discover two more prominent phases of Viṣṇu's character, viz. his yoga, devotion, and his power of salvation.

Yoga means union and is derived from yuj (yuñj) = the latin jungere, but it is difficult to find a corresponding expression for it when used in a religious sense about the amalgamation, fusion and oneness with the divinity which takes place during contemplation, devotion and resignation. The definition given in Pātañjalaṁ Yogasūtraṁ is as follows: *yogaḥ cittavṛttinirodhas*, ॐ: suppression of the working of thought. B- & R. and Mittra translate it thus: yoga is the suppression of the functions of the thinking principle.

There are not a few places in the Mahābhārata where Yoga is treated of and Viṣṇu in connection with yoga. Thus in III.<sup>17120</sup>. XII.<sup>7129</sup>, 8769, 8661, 10240, 12163. 13513 etc. In III.<sup>13555</sup> it says:

Ekārṇave tathā loke  
 naṣṭe sthāvarajaṅgame  
 pranaṣṭeṣu ca bhūteṣu  
 sarveṣu Bharatarṣabha  
 Prabhavaṁ lokakartāraṁ  
 Viṣṇuṁ çāçvatam avyayaṁ  
 yam āhur munayah siddhāh  
 sarvaloka-maheçvaraṁ

Susvāpa Bhagavān Viṣṇur  
 apsu yogata eva sah  
 nāgasya bhoge mahati  
 Çeşasyâmitatejasah,  
 Lokakartā mahābhāga  
 Bhagavān acyuto Harih  
 nāgabhogena mahatā  
 parirabhya mahīm imām,  
 Svapatas tasya devasya  
 Padmaṁ sūryasamaprabhaṁ  
 nābhyām viniṣṭaṁ divyaṁ,  
 tatrotpannah pitāmahah  
 Sāxāl lokagurur Brahmā  
 padme sūryasamaprabhe  
 caturvedaç caturmūrtis  
 tathâiva ca caturmukhah.

- o: When thus the world had become one ocean and all fixed and moveable things had been destroyed, and all beings had perished, then that great Viṣṇu slept on the water, he whom the blessed Muni's call the beginning, the creator of the world, the everlasting, imperishable Viṣṇu, the whole world's great lord, sunk in yoga (resting) on the serpent's, the glorious Çeşa's coil, the exalted Viṣṇu slept, the creator of the world, the sublime Hari lay motionless, encircling this world with his great serpent coil. While the god slept a divine lotus sprang from his navel, this lotus shone like the sun, and in this sunlike lotus rose at once (the world's) grand-father and master Brahmā with the 4 Veda's, and having four shapes and 4 faces.

He is therefore called Yogin (VI,<sup>2992</sup>. XII,<sup>11067</sup>,  
7636), Mahāyogin (XII,<sup>7630</sup>, <sup>13540</sup>) and Yogamāya  
(XIII,<sup>6823</sup>).

His upholding and salvation power shows itself in his incarnations (embodiments). In XII,<sup>13666</sup> it says:

Jātā hīyaṃ vasumatī  
bhārākṛāntā tapasvinī,  
Bahavo balinah pṛthvyām  
Dāitya-Dānava-Rāxasāḥ  
bhaviṣyanti, tapoyuktā  
varān prāpsyanti cōttamān,  
Avaçyam eva tāih sarvāir  
varadānena darpitāih  
bādhitavyāḥ suraganā  
ṛṣayaç ca tapodhanāḥ,  
Tatra nyāyyam idaṃ kartum  
bhārāvatarāṇaṃ mayā  
atha nānāsamudbhūtāir  
vasudhāyaṃ yathākramaṃ;  
Nigraheṇa ca pāpānāṃ  
sādhūnāṃ pragraheṇa ca  
iyaṃ tapasvinī satyā  
dhārayisyati medinī,  
Mayā hy-eṣā hi dhriyati  
pātālasthena bhoginā,  
mayā dhṛtā dhārayati  
jagad viçvaṃ carācaram,  
Tasmāt pṛthvyāḥ paritrāṇaṃ  
kariṣve sambhavaṃ gataḥ,  
evaṃ sañcintayitvā tu  
Bhagavān Madhusūdanah



Rūpāny-anekāny-aṣṛjat  
 prādurbhāve bhavāya sah  
 vārāhaṁ nārasimhaṁ ca  
 vāmanaṁ mānuṣyaṁ tathā.

- ७: This earth has been overwhelmed by burdens and is suffering, many and strong will the Dāitya's, Dānava's and Rāxasa's become on the earth, and applying themselves to penances they will receive very great rewards; by all these, who will be proud of that giving of gifts, it will be a matter of course that crowds of Sura's should be suppressed, and likewise sages rich in penitence; it is therefore only right that I should remove these burdens through and by the help of different beings who shall come into existence upon earth in succession; both by restraining the bad and by protecting the good shall this suffering and honest earth endure; by me in the shape of a serpent from the infernal regions shall it be upheld, and it (again) will support all creation, movable and immovable, therefore will I enter into existence and save the world; thinking thus the high Madhusūdana created some forms for the purpose of revealing himself, such as a boar, a man-lion, a dwarf and a man.

I have only found one place which seems to confirm the current tradition of Brahmā as Creator, of Viṣṇu as Upholder and of Śiva as Destroyer, viz. III,<sup>15824</sup>, which reads as follows:

Srjati Brahmamūrtis tu,  
 raxate pāuruṣī tanuh.

Rāudrībhāvena çamayet,  
tisro 'vasthāh Prajāpateh.

- o: In the form of Brahmā he creates,  
in the form of Puruṣa he preserves  
in the form of Rudra he destroys  
(these are) Prajāpati's three functions.

Of Viṣṇu's Avatāra's (descents) i. e. incarnations (embodiments) which in Sanskrit literature occur in different numbers, we mention the following treated of in the Mahābhārata.

1. As a Dwarf, vāmana, or Viṣṇu's three strides.  
In III,<sup>15838</sup> we read the following story<sup>1</sup>):

Evam nihatya Bhagavān  
Dāityendram ripughātinam  
bhūyo 'nyah puṇḍarikāxah  
prabhur lokahitāya ca  
Kaçyapasyātnajah çrīmān  
Adityā garbhadhāritah,  
pūrṇe varṣasahasre tu  
prasūtā garbham uttamam,  
Durdināmbhodasadṛço  
dīptāxo Vāmanākṛtiḥ  
daṇḍī kamaṇḍaludharah  
çrīvatsorasi bhūṣitah,  
Jāṭī yajñopavitī ca  
Bhagavān bālarūpadhṛk,  
yajñavātaṁ gataḥ çrīmān  
Dānavendrasya vāi tadā

<sup>1</sup> The germs of this and the following incarnation are already to be found in the Rigveda, see Macdonell in the Journal of the R. A. Soc. 1895 p. 165.

Vṛhaspati-sahāyo 'sāu  
 praviṣṭo Valino makhe,  
 taṁ dr̥ṣṭvā Vāmanatanuṁ  
 prahr̥ṣṭo Valir abravīt:  
 Pr̥ṣṭo 'smi dar̥ṣane vipra,  
 brūhi tvaṁ kiṁ dadāni te;  
 evam uktas tu Valinā  
 Vāmanah pratyuvāca ha,  
 Svastīty-uktvā Valiṁ devah  
 smayamāno 'bhyabhāṣata:  
 medinīm Dānavapate  
 dehi me vikramatrayaṁ,  
 Valir dadāu prasannātmā  
 viprāyāmitatejase,  
 tato divyādbhutatamaṁ  
 rūpaṁ vikramato Hareh  
 Vikramāis tribhir axobhyo  
 jahārāṇu sa medinīm  
 dadāu Ākrāya ca mahīm  
 Viṣṇur devah sanātanah,  
 Eṣa te Vāmano nāma  
 prādurbbhāvah prakīrtitah.

- 5: Having thus slain the enemy-killer, the chief of the Dāitya's, the lotus-eyed lord, happily for the world, was again conceived as Kaṣyapa's beautiful son in Aditi's womb, but when a thousand years had passed away she bore the most suprerne foster who was like the cloud on a rainy day, had shining eyes, was in the shape of a dwarf, bore staff and a jar, and whose breast was ornamented with the ṇivatsa-mark, he had matted hair, and was of the height of a boy, he carried a sacrificial cord.

The glorious one went straight to the Dānava's place of sacrifice, accompanied by Vṛhaspati he stepped into the midst of the sacrificial congregation, seeing him in the shape of a dwarf Vali said glad: I am pleased to see thee Brahmaṇa. what shall I give thee? Spoken to thus by Vali the dwarf answered, and after having said all hail, the god turned smilingly to Vali and said: o Dānava-prince, give me 3 feet of ground. Vali gladly gave the incomparable Brahmaṇa (what he asked for). Thereupon at the same time Hari displaying his divine and most marvellous form firmly took the whole earth in 3 hasty strides, and the eternal Viṣṇu gave it to Çakra (Indra). This is the famous revelation, called the Dwarf's, that has been told thee.

This story is referred to in V.296 where it says:

Ūcuç ca sarvadeveçam  
Viṣṇum Vṛtrabhayārditāh  
trayo lokās tvayā krāntās  
tribir vikramaṇāih purā,

and in III,18501:

Devānām mānuṣānāñ ca  
sarvabhūtasukhāvahah.  
tribhir vikramaṇair deva  
trayo lokās tvayā hṛtāh.

He is therefore also named Trivikrama (XIII.6892, 7742).

2. As a Boar, varāha. In III,15826 we read as follows:

Jalena samanuprāpte  
sarvatah pṛthivītale

tadā cāikarṇave tasminn  
 ekākāṇḍe prabhuḥ caran  
 Niṣāyām iva khadyotah  
 prāvṛṭkāle samantatah  
 pratiṣṭhānāya pṛthivīm  
 mārgamāṇas tadābhavat,  
 Jale nimagnāṁ gām dṛṣṭvā  
 cōddharitum manasēcchati  
 kin nu rūpam ahaṁ kṛtvā  
 salilād uddhare mahīm  
 Evaṁ sañcintya manasā  
 dṛṣṭvā divyena caxuṣā  
 jalakrīḍābhirucitam  
 varāhaṁ rūpam asmarat,  
 Kṛtvā varāhavapuṣaṁ  
 vāṇmayam vedasammitam  
 daṣayojanavistīrnam  
 āyataṁ ṣatayojanam  
 Mahāparvatavarṣmābham  
 tīkṣṇadamstraṁ pradīptimat  
 mahāmeghāughanirghoṣam  
 nīlajīmūtasannibham  
 Bhūtvā yajñavarāho vāi  
 apah samprāviṣat prabhuh,  
 damṣṭrenâikena cōddhṛtya  
 sve sthāne nyaviṣan mahīm

- ॐ: When all the surface of the earth was flooded with  
 water then the Lord, as he wandered about in this  
 entire sea and in this air, like a firefly in the night  
 in the rainy season, sought everywhere (for a place)  
 to fix the earth upon, and when he saw the earth  
 under water and secretly wished to save it, (the

said to himself:) what shape shall I assume to save the earth from the waters, as he thus turned the matter over in his mind and saw with his divine eyes, he thought of the shape of a boar which animal loves to play in the water, and when he had given himself a boar's body that could speak and which agreed with the traditions of the Veda's, ten yojana's broad and a hundred yojana's long, resembling a great mountain in shape, shining with sharp tusks, thundering like a mass of clouds, and resembling a dark cloud, then the Lord descended like an offering-boar into the water, drew the earth up with one of his tusks and set it back in its place.

This is often referred to, f.i. I,<sub>1216</sub>. III,<sub>10927</sub>, <sub>10959</sub>. XII,<sub>7617</sub>, <sub>7633</sub>. In XIII.<sub>6016</sub> it is said that he, in the form of a boar, slew Hiranyāxa

Vārāhaṁ rūpam āsthāya

Hiranyāxo nipātītaḥ.

.3. As Man-lion, nṛ- and narasimha. See III,<sub>15833</sub>:

Punar eva mahābāhur

apūrvam tanum ācritaḥ,

narasya kṛtvārdhatanuṁ

simhasyārdhatanuṁ prabhuh

Dāityendrasya sabhām gataḥ (gataḥ?)

pāṇim saṁspr̥ṣya pāṇinā

Dāityānām ādipuruṣaḥ

surārīr Ditinandanaḥ

Dr̥ṣṭvā cāpūrvavapuṣaṁ

krodhat saṁraktalocanaḥ

çūlodyatakarah sragvī

Hiranyakaçipus tadā

Meghastanitanirghoṣo  
 nīlābracayasannibhah  
 devārir Ditijo vīro  
 Nṛsimhaṁ samupādravat,  
 Samupetya tatas tīxṇāir  
 mrgendreṇa baliyasā  
 nārasimhena vapuṣā  
 dāritah karajāir bhr̥ṣaṁ. (Cfr. XII,<sub>13210</sub>.)

- 3: On another occasion the strong-armed one assumed a hitherto unknown shape; after having formed the one half of his body like a man and the other half like a lion the Lord went to the chief of the Dāitya's assemblage, and when the chief of the Dāitya's, the foe of the Sura's, and the son of Diti, Hiranyakaçipu had rubbed one hand against the other, and his eyes met a hitherto unknown body he ran with eyes fired with anger, with a trident in his upraised hand and wearing a wreath, rumbling like a thunder cloud and resembling a collection of dark blue clouds, he the enemy of the gods, Diti's son, the hero, ran towards the Man-lion, and when they then collided he was torn to pieces by the sharp claws of the powerful king of beasts in the shape of a man-lion.

4. As a Horse's Head, hayaçiras. See XII,<sub>13478</sub>.

... atha tāu Dānavaçresthāu  
 Vedān grhya sanātanān  
 rasāṁ viviçatus tūrṇaṁ  
 udakpūrve mahodadhāu,  
 tato hr̥teṣu Vedeṣu  
 Brahmā kaçmalam āviçat,



tato vacanam Īṣānam  
prāha Vedair vinākṛtāḥ:

Brahmôvāca: Vedā me paramam caxur  
Vedā me paramam balam  
Vedā me paramam dhāma  
Vedā me Brahma cōttarman,  
Mama Vedā hṛtāḥ sarve  
Dānavābhyām balārditah,  
andhakārā hi me lokā  
jātā Vedair vinākṛtāḥ,  
Vedan ṛte hi kim kuryām,  
lokānām sṛṣṭim uttamām,  
aho vata mahad dukkham  
Vedanāṣanajam mama  
Prāptam dunoti hṛdayam  
tīvram, ṣoḍaśaparāyaṇam,  
ko hi ṣoḍaśarṇave magham  
mām ito 'dya samuddharet  
Vedāms tāmṣ cānayan naṣṭān  
kasya cāham priyo bhava,  
ity-evam bhāṣamānasya  
brahmaṇo nṛpasattama  
Hares stotrārtham udbhūtā  
buddhir buddhimatām vara,  
tato jagāu param japyam  
prāñjalipragrahaḥ prabhuh:

Brāhmôvāca: [Om] namas te Brahmaḥṛdaya  
namas te mama pūrvaja  
lokādya bhuvanaṣṛṣṭha — — —  
Te me Vedā hṛtāṣ caxur,  
andho jāto 'smi jāgrhi,  
dadasva caxūṁśi mama

priyo 'haṁ te priyo 'si me,  
 Evaṁ stutah sa Bhagavān  
 puruṣah sarvatomukhah  
 jahāu nidrām atha, tadā  
 vedakāryārtham udyatah  
 Āiçvaryena prayogena  
 dvitīyān tanum āsthitah,  
 sunāsikena kāyena  
 bhūtvā candraprabhas tadā  
 Kṛtvā hayaçirāḥ çubhram  
 Vedānām ālayah prabhuh,  
 Etad dhayaçirah kṛtvā  
 nānāmūrtibhir āvṛtaṁ  
 antardadhāu sa viçveço  
 viveça ca rasām prabhuh — — —  
 Etasmim antare rājan  
 devo hayaçirodharah  
 jagrāha Vedān akhilān  
 rasātalagato Hariḥ  
 Prādāc ca Brahmaṇe bhūyas,  
 tatah svām prakṛtiṁ gatah  
 sthāpayitvā hayaçira  
 udakpūrve mahodadhāu ...  
 Atha yudham samabhavat  
 taylor Nārāyaṇasya vāi,  
 rajastamoviṣṭatanū  
 tāv ubhāu Madhu-Kāitabhāu  
 Brahmaṇo 'pacitiṁ kurvan  
 jaghāna Madhusūdanah.

- 3: Thereupon those two most exalted among the  
 Dānava's took the eterual Veda's and stepped  
 quickly into the water in the north-east sea; when

thus the Veda's were stolen sorrow took possession of Brahmā, and robbed of the Veda's he spoke as follows to Īcāna (Viṣṇu): The Veda's are my best eyes, the Veda's are my best strength, the Veda's are my best abode, the Veda's are for me the best Brahma, all my Veda's are stolen from me by the two Dānava's, my strength is gone. the worlds have become dark to me without the Veda's, (without) the Veda's which are the best creation in the world, certainly great anguish which arises from the loss of the Veda's torments my heart, a sharp (pain) full of sorrow; who will save me who is plunged in a sea of sorrow, and bring the lost Veda's back again and to whom am I endeared; while Brahmā spoke thus, o most exalted of princes, it occurred to him that he had better extol Hari, and trying with folded hands to win his favour, the Lord uttered the following prayer. Praise be to thee, o thou heart of Brahmā, honour to thee, who art born before me, o thou who art the first born of the world, the best of existence... those my Veda's which are my eyes, are stolen, I have become blind. wake up, give me my eyes, I am dear to thee, and thou art dear to me; being thus praised that high being with faces on all sides awoke, and in order to regain the Veda's he, using power and exertion, assumed another form; after having obtained a body with a handsome nose, he shone like the moon, and when he had fashioned himself a shining horse's head then the Lord was the habitation of the Veda's... After having made himself this horse's head which was hidden in different shapes, the al-

mighty one disappeared and the Lord stepped into the water... In the meanwhile the god with the horse's head, yon Hari, who had gone down to the bottom of the sea, seized all the Veda's and restored them to Brahmā, thereupon he again assumed his proper shape after having deposited the horse's head in the north-east sea. — Thereupon a struggle took place between those two (Asura's) and Nārāyaṇa, and both of them, Madhu and Kāiṭabha, who had a body ensnared in passion and darkness, were killed by Madhusūdāna in honour of Brahmā.

5. As Kṛṣṇa. In III,15848 it is said:

Asatām nigrahārthāya  
 dharmasamraksanāya ca  
 avatīrṇo manusyanām  
 ajāyata Yadu-xaye,  
 Sa eṣa Bhagavān Viṣṇuh  
 Kṛṣṇêti parikīrtiyate.

o: Te restrain evil people and to take care of dharma, descended to mankind, he was born in the family of the Yadu's; that high Viṣṇu is extolled under the name of Kṛṣṇa.

The details in the story of Kṛṣṇa must be looked for in the Harivaṃśa and in the Bhāgavata-Purāṇa and other later works. The myth of Kṛṣṇa's hast at last overgrown the Viṣṇu-myth, in spite of Kṛṣṇa's divinity being early disputed, see Ćiṣupālavadhaparvan in the Mahābh. II,1418.

The Açvaçiras-incarnation and the Kṛṣṇa-incarnation, occurring in the Mahābhārata, do not belong

to the usual 10 Incarnations of Viṣṇu, and of these the Matsya-incarnation is in the MBh. referred to Brahmā, and the Kūrma-incarnation (I,<sub>1122</sub>) has no connection with Viṣṇu.

### Viṣṇu's heroic Deeds.

Viṣṇu's incarnations and his exploits stand in close connection with one another. We first mention in a general sense that he wars with the Asura's either alone

Prāpnotv-amitavīryaḥ  
 adya Pārtho vasundharām  
 etām purā Viṣṇur iva  
 hatvā Dāiteya-Dānavān VIII,<sub>3690</sub>.  
 III,<sub>5018</sub>. V,<sub>299</sub>. VIII,<sub>2865</sub>.

o: Let the very mighty and glorious Pṛthā's son win the earth to-day like Viṣṇu of yore after having killed the Dāitya's and the Dānava's; or in connection with Indra (II,<sub>939</sub>), Viṣṇu going into the thunderbolt of Indra (XII,<sub>10128</sub>, <sub>10153</sub>). He is therefore called. Asurasūdana (V,<sub>299</sub>).

But individual Asura's killed by him are also named separately. We have already seen under his incarnations how he kills Vali (cfr. Meghadūta 57), Hiranyāxa, Hiranyakaṣipu, Madhu and Kāṭabha (IX,<sub>2850</sub>). Furthermore Naraka is mentioned (III,<sub>10910</sub>) who desired Indra's position (VII,<sub>7879</sub>), Maya, and (III,<sub>8760</sub>) Jambha, the great bowman who disturbed the sacrifices.

## B. Apsaras'es. Gandharva's. Cāraṇa's.

a. Apsaras'es are the gods' female dancers, clever in dancing and singing (II,<sup>394</sup>). They are described as being uncommonly beautiful, with lotus eyes, slender waists and swelling hips. By ravishing postures, roguish and sweet conversation they rob the spectator of thought and intellect. They deck heroes with wreaths and precious stones (VIII,<sup>2853</sup>, 4640). In heaven they serve Çakra.

Etāç cânyāç ca nanṛtus  
tatra tatra sahasraçah  
cittaprasādane yuktāh  
Siddhānām padmalocanāh  
Mahākaṭitataç roṇyah  
kampamānaih payodharaih  
kaṭāxahāvamādhuryāiç  
cetobuddhimanoharaih. III,<sup>1786</sup>.

∴ And these and others danced in thousands here and there, busied in winning the spectator's thought, having the lotus eyes of the Siddha's, full hips and buttocks, with trembling breasts, with roguishness and grace which stole thought, sense and mind.

In III,<sup>1805</sup> Urvaçī is called suçroṇī. When she tried to tempt Arjuna, she is described as follows:

Nirgamyā candrodayane  
vigādhe rajanīmukhe  
prasthitā sā prthuçroṇī  
Pārthasya bhavanaṁ prati  
Mṛdukuñcitadīrghena  
kusumotkaradhāriṇā

keçahastena lalanā  
 jagāmâtha virājatī  
 Bhrūxepālāpamādhuryāih  
 kanṭyā sāumyatayâpi ca  
 çaçinaṁ vaktracandreṇa  
 sâ hvayantiva gacchatī  
 Divyāṅgarāgāu sumukhāu  
 divyacandanarūṣitāu  
 gacchantyā hāravikacāu  
 stanāu tasyā vavalgatuh,  
 Stanodvahanasaṁxobhān  
 namyamānā pade pade  
 tribalīdāmacitreṇa  
 madhyenâtīvā çobhinā  
 Adhobhūdharavistīrṇaṁ  
 nitambonnatapīvaraṁ  
 manmathāyatanaṁ çubhraṁ  
 rasanādāmathūṣitaṁ  
 Rṣinām api divyānām  
 manovyāghātakāraṇaṁ  
 sūxmavastradharaṁ reje  
 jaghanaṁ niravadyavat  
 Gūḍhagulphadharāu pādāu  
 tāmṛayatatalāṅgulī  
 kūrmapṛṣṭhonnatāu câpi  
 çobhete kiṅkiṇīkināu  
 Sidhupānena câlpena  
 tuṣṭâtha madanena ca  
 vilāsanāiç ca vividhāih  
 prexaṇiyatarâbhavat,  
 Siddha-Cāraṇa-Gandharvāih  
 sâ prayātā vilāsini



bahvāṣṭcarye 'pi vāi Svarge  
darṇanīyatamākṛtiḥ  
Susūxmenottariyeṇa  
meghavarnena rājatā  
tanur abhrāvṛtā vyomni  
candralekhēva gacchatī — — — III,<sup>1821</sup>.

In IX,<sup>12826</sup> it is said:

Dr̥ṣṭvāpsarasam āyāntīm  
Ghṛtācīm pṛthulocanām.

and in III,<sup>3043</sup>:

(Bāimī) mām upastāsyati vyaktaṁ  
divi Çakram ivāpsarāḥ.

In V,<sup>3841</sup> a class of Apsaras'es is named called Vi-  
dyutprabhā, 10 in number.

In II,<sup>392</sup> we find the following names of Apsaras'es:

|               |            |
|---------------|------------|
| Miçrakeçī     | Pramlocā   |
| Rambhā        | Urvaçī     |
| Citresenā     | Irā        |
| Çusismitā     | Vargā      |
| Cārunetrā     | Sāurabheyī |
| Ghṛtācī       | Samīcī     |
| Menakā        | Vudvudī    |
| Puñjikasthalā | Latā       |
| Viçvācī       |            |
| Sahajanyā     |            |

In III,<sup>1784</sup>:

|         |              |
|---------|--------------|
| Ghṛtācī | Pūrvacittī   |
| Menakā  | Svayamprabhā |
| Rambhā  | Urvaçī       |

|            |              |
|------------|--------------|
| Miçrakeçī  | Prajāgarā    |
| Daṇḍagāurī | Cittrasenā   |
| Varūthinī  | Citrālekhā   |
| Gopālī     | Sahā         |
| Sahajanyā  | Madhurasvanā |
| Kumbhayoni |              |

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and in XIII,<sup>1424</sup>:

|            |          |
|------------|----------|
| Urvarā     | Sukeçī   |
| Miçrakeçī  | Sumukhī  |
| Rambhā     | Hāsini   |
| Urvaçī     | Prabhā   |
| Alambuṣā   | Vidyutā  |
| Ghṛtācī    | Prathamī |
| Mittrā     | Dāntā    |
| Citrāṅgadā | Vidyotā  |
| Ruci       | Rati     |
| Manoharā   |          |

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Of these names 4 occur in all 3 lists, 2 in 2 lists:

|           |           |
|-----------|-----------|
| Miçrakeçī | Menakā    |
| Rambhā    | Sahajanyā |
| Ghṛtācī   |           |
| Urvaçī    |           |

It is difficult to find in these names, at least as far as most of them are concerned, anything that particularly characterises an Apsaras.

b. Gandhrava's are the musicians of heaven. They play on vīṇā's (IX,<sup>3053</sup>) and sing songs to the most beautiful melodies.

Vīṇāsu vādyamānāsu  
 Gandharvāih Çakranandana  
 divye manorame geye  
 pravṛtte pṛthulocana  
 Sarvāpsarahsu mukhyāsu  
 pranṛttāsu Kurūdvaḥ  
 tvaṁ kilānimiṣaḥ Pārtha  
 mām ekāṁ tatra dṛṣṭavān. III,1843.

- o: While the vīṇā's were struck by the Gandharva's.  
 o Çakra's son, and while divine and ravishing songs  
 were sung, o thou great-eyed, and while all the  
 principal Apsaras'es danced, o Kuru-son, you gazed  
 on me alone.

Avādayat tatra vīṇāṁ  
 madhye Viçvāvasuḥ svayāṁ. XII,969.

- o: Viçvāvasu (the great Gandharva) struck the vīṇā  
 himself in their midst.

Tatra sma gāthā gāyanti  
 sāmṇā paramavaḥḥ  
 Gandharvās Tumburu-çreṣṭhāḥ  
 kuçalā gītasāmasu. III,1783.

- o: Gandharva's with Tumburu at their head, skilful in  
 song and melody, sing songs there to the most  
 beautiful tunes.

The Gandharva's are said to reside near the lake  
 Mānasa (II,1042) and on Mount Niṣadha.

To the Gandharva's belong also the Kinnara's and  
 other Nara's (II,396).

c. Cāraṇa's are wandering Minstrels (Bards,  
 Troubadours). They admire and sing the praise of heroes.

Maṅgalāih stutibhiḥ câpi  
 vijayapratisaṁhitāih  
 Cāraṇāih stūyamānāu tâu  
 jagmatah parayā mudā I,<sup>7655</sup>.

- o: Under auspicious hymns of praise that proclaimed victory, extolled by the Cāraṇa's, the two set forth with great joy.

The Cāraṇa's are especially named in connection with the Siddha's (III,<sup>1756</sup>. VII.<sup>2817</sup>, <sup>5692</sup>, <sup>7188</sup>).

### C. The Açvin's.

The two divine Açvin's, tridaçāçvināu, (III,<sup>10345</sup>) Nāsatya and Dasra by name (XIII,<sup>7095</sup>, <sup>7583</sup>) who are distinguished by their personal beauty ( ) are the heavenly physicians who understand to restore youth and beauty to men.

Āvām devabhiṣagvarāu  
 yuvānaṁ rūpasampannaṁ  
 kariṣyāvah patiṁ tava III,<sup>10356</sup>.

- o: We are the two excellent divine physicians, we will make your husband young and beautiful.

In XII,<sup>10215</sup> they are called bhisajāu varāu, the two excellent physicians.

According to I,<sup>2599</sup> they are the offspring of Tvāṣṭrī and Savitar and belong to the Guhyaka's, but in XIII.<sup>4126</sup> they are said to have arisen from the tears of Agni, and in XII,<sup>7583</sup>. XIII,<sup>7095</sup> they are named as being the sons of Mārtanda and said to have come from (his wife's) Saṁjñā's nose.

Indra would not acknowledge their divinity and

their right to the Soma-offer, as by birth they were Çūdra's (XII,<sub>7590</sub>), but he was compelled to do so by Cyavana who had received perpetual youth from them (III,<sub>10371</sub>. XIII,<sub>7307</sub>. III,<sub>10349</sub>). See below.

### The Deeds of the Açvin's.

In III,<sub>10345</sub> we read the following tale about the Açvin's:

Kasyacit tv-atha kālasya  
tridaçāv Açvināu nṛpa  
kṛtābhisekām vivṛtām  
Sukanyām tām apaçyatām.  
Tām dṛṣṭvā darçanīyāṅgīm  
devarājasutām iva  
ūcatuḥ samabhidrutya  
Nāsatyāv Açvināv idaṁ:  
Kasya tvam asi vāmoru  
vane 'smin kiṁ karoṣi ca  
icchāva bhadre jñātum tvām  
tattvam ākhyāhi çobhane.  
Tataḥ Sukanyā savriḍā  
tāv uvāca surottamāu:  
Çaryātitanayām vittam  
bhāryām mām Cyavanasya ca.  
Athāçvināu prahasyāitām  
abrūtām punar eva tu:  
katham tvam asi kalyāṇi  
pitṛā dattā gatādhvane  
Bhrājase 'smin vane bhīru  
vidyut sāudāminī yathā  
na deveṣv-api tulyām hi  
tvayāpaçyāva bhāvini,

Anābharāṇasampannā  
 paramāmbavarajitā  
 çobhayasy-adhikaṁ bhadre  
 vanam apy-analāṅkṛtā  
 Sarvābharāṇasampannā  
 paramāmbaradhāriṇī  
 çobhase tv-anavadyāṅgi  
 na tv-evam malapaṅkinī,  
 Kasmād evaṁvidhā bhūtvā  
 jarājarjaritaṁ patiṁ  
 tvam upāsse ha kalyāṇi  
 kāmabhogavahiṣkṛtaṁ  
 Asamarthaṁ paritrāṇe  
 poṣaṇe ca çucismite,  
 sā tvaṁ Cyavanam utsrjya  
 varayasvāikam āvayoh  
 Patyartham devagarbhābhe  
 mā vṛthā yāuvanaṁ kṛthāh,  
 evam uktā Sukanyāpi  
 surāu tāv idam abravīt:  
 Ratāham Cyavane patyāu  
 māivaṁ mām paryaçaṅkithāh;  
 tāv abrūtām panas tv-enām:  
 āvām devabhiṣagvarāu  
 Yuvānaṁ rūpasampannaṁ  
 kariṣyāvah patiṁ tava,  
 tatas tasyāvāyoç câiva  
 vṛṇoṣvānyatamaṁ patiṁ.  
 Etena samayenâinam  
 āmantraya patiṁ cubhe;  
 sā tayor vacanād rājann  
 upasaṅgamyā Bhārgavaṁ

Uvāca vākyam yat tābhyām  
uktaṁ Bhṛgu-sutaṁ prati,  
tac chrutvā Cyavano bhāryām  
uvāca: kriyatām iti.

Bhartrā sā samanujñātā  
kriyatām ity-athâbravīt;  
çrutvā tadâçvināu vākyam  
tat tasyāḥ kriyatām iti  
Ūcatū rājaputrīm tām:  
patis tava viçatv-apah;  
tato 'mbhaç' Cyaranah çīghraṁ  
rūpārthī praviveça ha.

Açvināv api tad rājan  
sarah prāviçatām tadā,  
tato muhūrtād uttīrṇāḥ  
sarve te saratas tadā  
Divyarūpadharāḥ sarve  
yuvāno mṛṣṭakunḍalāḥ  
tulyaveçadharāç câiva  
manasah prītivardhanāḥ  
Te 'bruvan sahitāḥ sarve:  
vṛṇīṣvānyatamaṁ çubhe  
asmākam īpsitaṁ bhadre  
patitve varavarṇini

Yatra vāpy-abhikāmāsi  
taṁ vṛṇīṣva suçobhane,  
sā samīxya tu tān sarvāṁs  
tulyarūpadharān sthitān  
Niçcitya manasā buddhyā  
devī vavre svakaṁ patim,  
labdhvā tu Cyavano bhāryām  
vayo rūpaṁ ca vāñchitaṁ



Hr̥ṣṭo 'bravīn mabātejās  
 tāu Nāsatyāv idam vacah:  
 yathāham rūpasampanno  
 vayasā ca samanvitaḥ  
 Kṛto bhavadhyām vṛddhaḥ saṁ  
 bhāryāṁ ca prāptavān imām  
 tasmād yuvām kariṣyāmi  
 prītyāham somapītināu  
 Miṣato devarājasya,  
 satyam etad bravīmi vām;  
 tac chrutvā hr̥ṣṭamanasāu  
 divam tāu pratijagmatuḥ,  
 Cyavanaḥ ca Sukanyā ca  
 surāv iva vijahratuḥ.

- 3: 'Once on a time, O king, those celestials, namely, the twin Aṣwins happened to behold Sukanyā, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Aṣwins neared her, and addressed her, saying, — O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, — do thou therefore tell us. — Thereupon she replied bashfully unto those foremost of celestials, — Know me as Saryāti's daughter, and Chyavana's wife. — Thereat the Aṣwins again spake unto her, smiling, — What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our

eyes lighted on thy like. O damsel, unadorned and without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent wench, in such plight servest thou a decrepit old husband, and one that has become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana, accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly. —

„Thus addressed, Sukanyā answered the celestials, saying, — I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). — Thereupon they again spake unto her, — We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us — viz, ourselves and thy husband — thy partner. Promising this, do thou, O auspicious one, bring hither thy husband. — O king, agreeably to their words, she went to Bhrigu's son, and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, — Do thou so. — Having received the permission of her lord (she returned to the celestials) and said, — Do ye so. — Then hearing her words, viz, — 'Do ye so, — they spake unto the king's daughter, — Let thy husband enter into water. — Thereat Chyavana, desirous of obtaining beauty, quickly entered into water. The twin Açvins

also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young, and wearing burnished ear-rings. And all possessed of the same appearance, pleasing to behold, addressed her, saying — O fortunate one, do thou choose one of us for spouse. And, O beauteous one, do thou select him for lord who may please thy fancy. — Finding, however, all of them of the same likeness, she deliberated; and at last ascertaining the identity of her husband, even selected him.

„Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials, — Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well-pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly. — Hearing this, highly delighted, the twins ascended to heaven; and Chyavana and Sukanyā began to pass their days happily, even like celestials.’“ (Roy.)

#### D. The Lokapāla's.

As Lokapāla's ०: Guardians of the world, 4 are named in III,<sup>2138</sup>, cfr. <sup>2127</sup>, <sup>2140</sup> follow. (Manu, V,<sup>96</sup> has 8).

Evam ukte Nāiṣadhena  
 Maghavān abhyabhāṣata:  
 Amarān vāi nibodhāsmān  
 Damayantyartham āgatān,  
 Aham Indro 'yam Agniṣ ca

tathâivâyam Apām patih  
 çarīrāntakaro nīnām,  
 Yamo 'yam api pārthiva,  
 Tvaṁ vāi samāgatān asmān  
 Damayantyāi nivedaya:  
 Lokapālā Mahendrādyāh  
 sabhām yānti didraxavah,  
 prāptum icchanti devās tvam  
 Çakro 'gnir Varuṇo Yamah.

- ३: When this was said by the Nāiṣadha, Maghavat answered: know that we are immortals who have come for Damayantī's sake, I am Indra, and this is Agni, and this likewise is the lord of the waters; and this, o chief, is Yama who destroys men's bodies, let it be known to D. that we have come: the Guardians of the world, Mahendra and the others will come to the meeting desirous of seeing (thee), the gods wish to win thee, Çakra, Agni, Varuṇa (and) Yama.

But in III,<sup>1670</sup> Kuvera is inserted instead of Agni. In III,<sup>16179</sup> Rāvaṇa, alluding to himself says that he is renowned in being known as the 5<sup>th</sup> Lokapāla, which proves that ordinarily there are only 4.

Concerning 1. Indra and 2. Varuṇa see above, about 3. Agni see below.

#### 4. Yama.

This god's more frequently recurring names are besides Yama (XIII,<sup>3502</sup>) the following: Pitṛrāja (I,<sup>7077</sup>. XIII,<sup>4495</sup>. VIII,<sup>4674</sup>), Pitṛnām prabhu (XII,<sup>4495</sup>). Pitṛnām iṣvara (III,<sup>10658</sup>), Pitṛnām samāvartin (XII,<sup>7552</sup>), Pretarāja (III,<sup>11849</sup>) and the like, further Vāivasvata (XII,<sup>4495</sup>. XIII,<sup>3500</sup>).

He is called Yama, it being he who keeps mankind in check:

Yamo yacchati bhūtāni

sarvāny-evâviṣatah. XII,<sup>3446</sup>. III,<sup>16781</sup>.

o: Yama controls all beings without distinction.

Gatah sa bhagavān devah

prajāsaṁyamano Yamah. III,<sup>16813</sup>.

Pitrāja he is called because he rules in the kingdom of the dead, the pitṛ's or the ancestors, and

Vāivasvata as the son of Vivasvat, Vivasvata-suta, Vivasvata-tanaya o: son of the shining sun (III,<sup>16788</sup>). As son of the sun one would suppose that he would keep in the neighbourhood of the sun, but on the contrary

his Kingdom, it is true, is in the South, but under the earth (V,<sup>3779</sup>. VIII,<sup>2102</sup>. XIII,<sup>4661</sup>. III,<sup>1680</sup>, <sup>11848</sup>). In V,<sup>3782</sup> the South is called Yama's second door, cfr. first door at the beginning of the former chapter. His kingdom has many names: Yama-rāṣṭra (IX,<sup>750</sup>. VII,<sup>1447</sup>), -xaya (II,<sup>1427</sup>. XII,<sup>168</sup>, <sup>11128</sup>), -sādāna (I,<sup>1710</sup>, <sup>1758</sup>, <sup>4143</sup>. VII,<sup>5344</sup>); also Pitriloka (V,<sup>1581</sup>) and Mahā-niraya (XII,<sup>12075</sup>).

In this realm is the river Vāitarāṇī (V,<sup>3792</sup>) and the Rāurava-hell (XIII,<sup>4825</sup>).

His dwelling, called Saṁyamana, is described as being marvellously beautiful (III,<sup>11849</sup>) and his

Assembly-hall, sabhā (II,<sup>311</sup> follow.) which was built by Viṣvakarman shines like bright gold. Here is neither sorrow nor decrepitude, neither is there hunger or thirst, but all you can wish for is to be found there, and many sages and kings assemble there to pay homage

to Yama. And there is singing, dancing and merriment from Gandharva's and Apsaras'es. Such is the high Pitṛ-king's assemblage.

Īdr̥cī sā sabhā rājan

Pitṛrājño mahātmanah II,<sub>352</sub>.

His person is described as being dark, çyāma, (III,<sub>16812</sub>), with red eyes, lohitaṅga, (XII,<sub>434</sub>), with a dreadfully shaped body, ghorarūpa, (III,<sub>14550</sub>). with majestic manners, puruṣa mahāujas (III,<sub>16818</sub>). In III,<sub>16750</sub> his appearance is thus depicted:

Muhūrtād eva cāpaçyat

puruṣaṁ raktavāsasaṁ

baddhamāulim vapuṣmantam

ādityasamatejasam

Çyāmāvadātam raktāṅgam

pāçahastaṁ bhayāvahanam

sthitam Satyavataḥ pārçve

nirīxantam tam eva ca.

o: Suddenly she saw a man in red clothes with his hair tied up on the top of his head, of great size, shining like the sun and of bright blue colour, with red eyes, holding a noose in his hand, striking her with terror, standing by the side of Satyavat and gazing at him.

His wife is named Dhūmorṇā (XIII,<sub>7637</sub>). Daxa prajāpati gave 10 of his daughters to Yama (I,<sub>2577</sub>). But in XII,<sub>2252</sub> Çrī is named as being his consort. thus also in I,<sub>2578</sub>.

His messengers, puruṣa, are described as wearing black apparel, having red eyes, bristling hair, and legs, eyes and noses like a crow (XIII,<sub>3399</sub>).



His charioteer, *sārathi*, is called in XII,<sup>12085</sup> Roga, sickness.

His weapons are a staff, *daṇḍa* (I,<sup>7077</sup>), *Yama-daṇḍa* (IX,<sup>3202</sup>, <sup>151</sup>. VII,<sup>69115</sup>. V,<sup>7271</sup>. XII,<sup>428</sup>), and a noose, *pāṣa*, (VII,<sup>1617</sup>. III,<sup>16755</sup>).

Yama has two four-eyed dogs, offspring of *Saramā* who in III,<sup>14487</sup> is called *mātā ṣunām devī* and in I,<sup>672</sup> *devaṣunī*; cfr. Monier-Williams in Ind. Antiq. 1877. p. 313.

Most of the names of this god indicate two sides of his character:

a. He is the God of death who destroys life in man, therefore he is called *Lokāntakṛt* (III,<sup>1672</sup>), *Kālāntaka-Yama* (III,<sup>879</sup>), *Yamāntaka* (II,<sup>690</sup>), *Antaka* (I,<sup>1617</sup>. V,<sup>2236</sup>), wherefore he is also accompanied by *Mṛtyu*, death, and is surrounded by hundreds of dreadful diseases (III,<sup>14550</sup>) and his messengers, *Yama-dūta* (III,<sup>3419</sup>, <sup>16760</sup>) who execute his commands, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama (III,<sup>13397</sup>).

To die is called to go to Yama's mansion (III,<sup>451</sup>), to kill to send to Yama's mansion (III,<sup>1560</sup>).

b. Secondly he is as *Pretarāja*, the king of the dead, (I,<sup>2063</sup>. III,<sup>11849</sup>), the just judge, *Dharmarāja* (I,<sup>976</sup>. III,<sup>16074</sup>, <sup>16788</sup>), *Dharmendra* (VII,<sup>160</sup>), before whose throne all must meet (XII,<sup>12078</sup>), but they must go there singly without friends or relatives, their deeds only accompany them (XII,<sup>12093</sup>). And he is not only wise in *dharma*, but he is himself *Dharma* (III,<sup>7079</sup>), and the whole world has its root in *dharma*

*sarvo hi loko nṛpa dharmamūlah* XII,<sup>4407</sup>.

And as the avenger he is himself *Daṇḍa* (XII,<sup>434</sup>).



As ruler of Pitṛloka, the world of ancestors, he is, as a king, gracious towards the just, and punishes the unjust (XII,<sup>2578, 7552</sup>. V,<sup>3793</sup>. XIII,<sup>4856</sup>), and daṇḍa is the symbol of his righteous judgements and chastising power, and on these heaven and earth rest. (XII,<sup>425</sup> follow).

Daṇḍah çāsti prajāh sarvā

daṇḍa evābhiraxati

daṇḍah supteṣu jāgarti

daṇḍam dharmam vidur budhāh XII,<sup>425</sup> = Manu VI,<sup>18</sup>.

- o: The staff rules over all creatures, the staff protects (them all), the staff watches the sleeping, the staff acknowledge the wise to be dharma.

Daṇḍe sthitāh prajāh sarvā,

daṇḍe sarvam vidur budhāh,

daṇḍe svargo manuṣyānām

loko 'yañ ca pratiṣṭhitah XII,<sup>466</sup>.

- o: To the staff all beings are subject, all things depend on the staff say the wise, by the staff stand Svarga and this world of mankind fast.

In XIII,<sup>3505</sup> follw. the delightful regions and dwellings are described to which the righteous come after death.

As a specimen of the punishments of Hell we mention the following:

Yo lubdhah sabhṛçam priyānṛtaç ca manuṣyah

satanikṛtivacanābhiratiḥ syāt

Upanidhibhir asukhakṛt sa paramanirayago

bhṛçam asukham anubhavati duṣkṛtakarmā,

Uṣṇām Vāitaranīm nadīm

avagādho 'sipatravanabhinnaḡātrah

Paraçuvanaçayo nipatito

vasati ca Mahāniraye bhr̥çārttah. XII,<sup>12074</sup>.

o: That man who is led by desire, who is dishonest, is fond of base language, who causes distress having property in charge (?), he goes to the greatest hell and suffers great distress as one who has practised misdeeds; sunk in the hot stream, Vāitaraṇīm, his limbs wounded in the sword-leaved forest, lying there fallen in the forest of axes, he lives frightfully tortured in the great hell.

In III,<sup>8552</sup> is related, how Agastya sees his forefathers in hell, hanging in a cave head downwards, and how they might be saved (for the Deva-world) if he marries and has a son who can continue the descent of the family.

According to XII,<sup>525</sup> there are two roads: one leading to the Pitṛ's, and one leading to the Deva's. In XII,<sup>1009</sup>, <sup>1131</sup>, <sup>5417</sup> the Pitṛ's and the Deva's are likewise opposed to one another, but in II,<sup>460</sup> follow. it is said that Pitṛ's, of whom there are 7 classes, serve Brahmā in heaven.

### Yama's Deeds.

One of the most charming episodes in the Mahābhārata is the tale of the faithful woman Sāvitrī to whom Yama from pity gave back her husband, restoring him to life again.

King Açvapati's daughter Savitrī who was as beautiful as Çrī chose Satyavat for her husband. He was the son of king Dyumatsena who was blind and lived in the forest having been despoiled of his kingdom by his enemy. The divine sage Nārada told her

father that Satyavat amidst all his virtues had one fault, and that was that at the end of a year he would die. When king Aṣvapati heard this he said to Sāvitṛī: go and choose another, but Sāvitṛī did not waver, and Nārada approved of her choice. She married Satyavat and clothed herself in bark and red garments, and by her helpfulness and solicitude and unselfishness she won all hearts. Life in the hermitage ran smoothly and peacefully, but Sāvitṛī pondered night and day unceasingly on Nārada's words, and penances emaciated her. Then when one day Satyavat, at the time the sands of his life had nearly run out, took his axe and went into the forest to fetch wood, Sāvitṛī followed her husband with smiles on her lips at the sight of the flowering wood and the clear rivers, but pained in her heart with sorrow. And Satyavat said to her: look at these divine rivers and these gorgeous flowering trees! But Sāvitṛī's thoughts dwelt only on Nārada's prophecy. And Satyavat plucked fruit and began to cut the branches off the trees, but as the exertion made him perspire, and his head began to ache, he approached his wife, saying: I should like to rest and sleep a little. So Sāvitṛī sat down on the ground and laid his head on her lap. The next moment she saw a man coming who was dressed in red clothing, he had a diadem on his head and a noose in his hand. He came close to Satyavat and stood looking at him. Then Sāvitṛī laid her husband's head gently on the ground, and as she rose said tremblingly and in a sorrowful tone: thou art a god, tell me, what is thy will. Yama answered: yes I am Yama; your husband's days are ended, and I have come to lead him away, that is my errand. Sāvitṛī

replied: I have heard that thy messengers come to fetch mortals, how is it that thou thyself hast come? And Yama answered: this prince is very virtuous, therefore I have come myself. And Yama drew forth the dead man's soul and began to lead it towards the south. But Sāvitṛī followed him. Yama said: go back Sāvitṛī, and mourn for thy husband, thou art now freed from thy duties towards thy lord, and thou canst not accompany us. But Sāvitṛī replied: where my husband goes there will I follow him, that is the eternal law. Yama answered: thine argument pleases me, choose a gift from me, and with the exception of thy husband's life, whatsoever it be, it shall be granted. And Sāvitṛī asked first that her father-in-law might have his sight and his kingdom restored to him, and Yama answered: so be it! She asked next that her father might have a hundred sons to propagate his race, and Yama consented also to this desire, but reminded her at the same time that she must really go back now as she had already come too far. But Sāvitṛī said: the last wish you granted me cannot be fulfilled without my husband, therefore I pray thee give me his life, without him I am as one dead, and do not even desire heaven, thou hast thyself promised me a hundred sons, and yet thou wilt take my husband from me, let Satyavat live that thy promise may be fulfilled. Then at last Yama gave way, and Sāvitṛī got back her husband.

E. The Marut's, the Gods of the winds.

The etymology of the word Marut is uncertain. Marut comes perhaps from mar = to shine, see Grassm. Wörterbuch. The Marut's are often named in the Ma-

hābhārata, generally combined with other deities as in III,<sup>1768</sup>. VI,<sup>1258</sup>, <sup>1260</sup>. Hariv.,<sup>441</sup>, <sup>11050</sup>, <sup>12112</sup> etc., but particularly together with Indra who in consequence is also called Ma'rutvat.

Marudbhih saha jetvārīn  
 Bhagavān Pākaçāsanah  
 ekāikaṁ kratum āhṛtya  
 çatakṛtvah Çatakratuh  
 dhūtapāpmā jitasvargo  
 lokān prāpya sukhodayān  
 Marudgaṇair vṛtah Çakrah  
 çuçubhe bhāsayan diçah. XII,<sup>1198</sup>.

- o: Having conquered the enemy together with the Marut's and after having made a hundred sacrifices one after another, Çatakratu having shaken off his sin and conquered Svarga and obtained worlds of gladness, surrounded by crowds of Marut's Çakra shone while lighting up all the quarters of the heavens.

See furthermore XIII,<sup>916</sup>. XIV,<sup>1476</sup>. III,<sup>11523</sup>, <sup>14782</sup>.

The accounts in V,<sup>3808</sup> and in IX,<sup>2218</sup> about the origin of the Marut's are equally absurd and equally disgusting, according to the first they would also be Dāitya's.

In XIII,<sup>5315</sup> seven Marut's are spoken of (cfr. IX.<sup>2222</sup>), and in V,<sup>1225</sup> Marīci is mentioned as the most distinguished of them. According to this the Marut's would be identical with the Prajāpati's.

Their function is to protect Indra in his battles with his enemies (VIII,<sup>4206</sup>).

F. The Pitr's. See above under Yama.

G. The Prajāpati's. See above under Brahmā.

H. The R̥bhu's.

The R̥bhu's constitute the highest class of the gods. They neither need sacrifices nor amṛta. They are entirely without desire. They are superior both to happiness and to misery. They are eternal gods who survive every kalpa (æon), therefore even the Deva's desire that state. In III,<sup>15457</sup> we read:

Teṣāṃ tathāvidhānān tu  
lokānāṃ munipuṅgava  
upary-upari lokasya  
lokā divyā guṇānvitāh,  
Purastād brāhmaṇās tatra  
lokās tejomayāh ṣubhāh  
yatra yānty- R̥ṣayo brahman  
pūtāh svāih karmabhih ṣubhāih,  
R̥bhavo nāma tatrānye  
devānām api devatāh  
tesāṃ lokāh paratare  
yān yajantiha devatāh  
Svayamprabhās te bhāsvanto  
lokāh kāmādughāh pare,  
na teṣāṃ strīkṛtas tāpo  
na lokāiṣvāyamatsarah,  
Na vartayanty-āhutibhis  
te nāpy-amṛtabhojanāh  
tathā divyaṇarīrās te  
na ca vīgrahamūrtayah,  
Na sukhe sukhakāmās te  
devadevāh sanātanāh  
na kalpaparivarteṣu



parivartanti te tathā,  
 Jarā mṛtyuh kutas teṣāṃ  
 harṣah prītiḥ sukhaṃ na ca  
 na duḥkhaṃ na sukhañ cāpi  
 rāgadveṣāu kuto mune,  
 Devānāṃ api Modgalya  
 kāṅkṣitā sā gatiḥ parā,  
 duṣprāpā paramā siddhir  
 agamyā kāmagocarāḥ.

- o: But above each separate world of these thus conditioned worlds are the divine spheres with the highest virtues; above all are there the brahmanic worlds, the glorious, the beautiful, where Rṣi's go when purified by their works. There are other godheads among the gods there, Ribhu's by name their worlds are still higher, and even the gods here worship them, self-luminous are these shining worlds that yield all that one wishes for, the eminent (beings here) have no lust called forth by women, neither do they thirst for worldly power; they do not live by sacrifices and do not partake of Amṛta, they have divine bodies and not material forms; they do not seek pleasure in happiness these eternal gods of gods, neither are they whirled about in the rolling world's revolutions (kalpa), they do not know old age and death, nor amusement, joy and gladness, not pain nor happiness, nor love and hate; sought by the gods themselves is that high elevated station which is difficult to reach, the highest perfection which cannot be acquired by those who are governed by their passions.



## I. The Rṣi's.

Different Rṣi's are often mentioned in the MBh., sometimes in a general way as Rṣi's, ṛṣi, and Great-Rṣi's. maharṣi, and sometimes especially as Deva-Rṣi's, devarṣi (XVII.106), Brahman-Rṣi's, brahmarṣi (III.11089), and King-Rṣi's, rājarṣi (XII.634). Of the first mentioned there are said to be 7 with Vaçiṣṭha at their head (III.11855).

Sapta devarṣayas tāta

Vaçiṣṭha-pramukhās tadā, cfr. XII.12722 follow.

These must therefore be identical with the 7 Prajā-pati's, cfr. supra.

Amongst the great number of Rṣi's Bṛgu (XII.96) Vṛhaspati, the teacher of the gods (I.3341) and Nārada (I.3191) are most frequently named.

About the different practices of the different sorts of Rṣi's see XIII.6485 follow.

## J. The Rudra's.

The Rudra's or the Storm-gods are said in XII.7540 to be sons of Dharma (Yama), and in XII.4498 to have Iṣāna (Çiva) as their protector, goptar. They are 11 (III.10667) in number, named in I.2565 thus:

Mṛgavyādhaç ca Sarpaç ca

Nirṛtiç ca mahāyaçāh

Ajāikapād-Ahimbudhnyah

Pinākī ca parantapah

Dahano 'theçvaraç cāiva

Kapālī ca mahādyutih

Sthānur Bhagaç ca bhagavān

Rudrā ekādaça smṛtāh. Cfr. I.4825.

Another list different from this is to be found in XIII,<sup>7090</sup>, cfr. Wilson, V. P. p. 121. But in XIII,<sup>984</sup> it is said that 1100 Rudra's praised Maheçvara.

### Rudra-Çiva.

In the Çiva-myth there is a remarkable duality, and it is not easy to explain wherein it has its origin.

In all likelihood the myth is a nature-myth which has arisen from the contemplation of the workings of nature with her manifold changes of character; and I am inclined to think that it must be understood as being originally an expression for, and a description of living nature in a mountainous district, with its often great contrasts between the inclement winter season, with its icy atmosphere and sparkling snow, and the balmy summer time delightful with its rich vegetation, and its coolness in opposition to the burning heat in the valleys below.

But this does not exclude the possibility of the myth having gradually altered in character, and the reason of its alteration from roughness to smoothness may lie in the change of disposition in the Hindu's themselves, after having removed from the north-west provinces, with their severe climate, to the valley of the Ganges, and from being a people divided in clans had become a community with social-ethical institutions, and with ascetism as the principal feature of their religious life.

That however Rudra is the oldest part of the myth is clearly shewn from the name of Rudra so frequently occurring in Rigveda, while Çiva is only used as an adjective in the sense of bringing good fortune, being gracious.

Çiva is most often in the Mahābhārata called Mahā-

deva the great god (II,<sup>1642</sup>. III,<sup>11985</sup>. VII,<sup>9623</sup>) or Devadeva, god of gods (III,<sup>11992</sup>), but he has, however, many other names concerning which see below.

He is a son of Brahmā, sprung from his forehead, lalaṭaprabhava (XII,<sup>13705</sup>, <sup>13723</sup>); but according to III, he sprang from Viṣṇu's forehead.

He dwells on the holy Himavat.

Here on the ridge of Himavat the mighty master always sits, shining like the fire at the end of a Yuga (V,<sup>3825</sup>). On the north side of Mount Meru is a lovely Karṇikāra-wood, full of flowers from all seasons of the year; there, surrounded by divine beings, Paçupati, Umā's husband, rejoices (VI,<sup>218</sup>. XIII,<sup>6339</sup>). In XII,<sup>10212</sup> we find him on a horn of the mountain Meru called Sāvitra, and in VII,<sup>3465</sup> on Mount Mandara.

He has fiery red hair (harikeça, vilohita) which flames like the sun (III,<sup>12239</sup>. VII,<sup>9522</sup>. X,<sup>256</sup>).

He has four faces, caturmukha, which he acquired in the following manner: Brahmā once created a beautiful woman named Tillottamā by extracting from each pearl (or costly thing) a small portion. Then this woman came, incomparable in shape and with a radiant countenance, and walked round Mahādeva and tempted him, and on whichever side she approached him there appeared a handsome face on his person. The three faces that turn towards east, north and west, are mild like the moon, but that which turns to the south is harsh. With that which turns to the east he rules, with that which turns to the north he is joyful to gether with Uma. the countenance he turns to the west is mild and brings gladness to all living creatures, but

that which turns to the south is terrible and destroys all beings (XIII,6390 follow. 6384).

He has three eyes and is therefore called trine-tra', tryambaka (III,11984. XII,10357. VII,1579, 2875, 9624. Kālidāsa's Meghadūta, V,58), tryaxa (III,1513. VII,9629. VIII,4369. XII,10122), trinayana (Kālidāsa's Meghadūta V,52). They shine like three suns (XIII,846). In X,1251? it is said that Sun, Moon and Agni are his three eyes.

How Çiva came to have a third eye is related in XIII,6362: To Hara came one day under a shower of flowers the beautiful daughter of the mountain (Umā) and standing behind him, smilingly and in jest put her hands suddenly over his eyes. Straightway everything was veiled in darkness and all life seemed to be extinguished. People trembled from fright; and as the lord of all beings had shut his eyes, the world was apparently without a sun. But the darkness soon disappeared, for a third eye flamed forth like a sun on his forehead. There is another version in XII,13205.

He has a blue neck and is therefore called Nīlakaṇṭha (II,1641. XIII,843, 1154), likewise Çitikaṇṭha (X,253. Kālidāsa's Kumāra-S. II,61) and Çrikaṇṭha (XII,13705).

There are different reasons given for his having a blue neck. Sometimes it is said that it was because he swallowed the strong poison, Halāhala, which came forth when the gods and the Asuras churned the ocean (see above), sometimes it is accounted for by Indra having thrown his thunderbolt after him (Çiva) (XIII,6397), a third version is that he was bitten by the snakes that darted out from Uçana's hair (XII,13205 follow., conf. 10680).

He has ten arms (XIII,<sup>1154</sup>).

He is clothed in skins (II,<sup>1643</sup>. X,<sup>256</sup>), especially in tiger skins (XIII,<sup>981</sup>). He is called the white one (VII,<sup>2858</sup>), for according to XIII,<sup>844</sup> he wears a shining white garment, and his wreaths, shoulder cord, bull and banner are all of them white (XII,<sup>10364</sup>). And he bears the moon on his head as a diadem (X,<sup>261</sup>. XIII,<sup>846</sup>).

His conveyance, *vāhana*, driven by *Kāla* (III,<sup>14543</sup>), is a white bull, *vṛṣa*, *vṛṣabha* (II,<sup>415</sup>), which *Brahmā* gave him both as chariot and banner (XIII,<sup>6401</sup>). It has a huge body and beautiful honey-brown eyes. Its neck is very thick. Its horns are as hard as adamant, with their sharp red points it tears up the earth (*Kāli-dāsa's Meghad.* V,<sup>52</sup>). It has broad shoulders, sleek sides and a black tail, and it is decorated with a golden girth. Its hump resembles the top of a snow mountain. On this bull *Devadeva* sits with *Umā* (XIII,<sup>831</sup>). Another account says it was the sage of the gods, *Daxa*, who gave the bull to *Çiva* XIII,<sup>3722</sup>). He is therefore called *Vṛṣāṅka*, i. e. he whose emblem is a bull (III,<sup>10907</sup>. XIII,<sup>339</sup>, <sup>6360</sup>. *Kālid.*, *Kumāra-S.* III,<sup>14</sup>) and *Vṛṣabhadhvaja*, he who has a bull on his standard (III,<sup>1634</sup>).

His favourite weapon is the dreadful spear *Pāçupata*, the eternal weapon, with which *Maheçvara* killed all the *Dāityas* in battle. At the end of a *Yuga* it destroys (*saṁharate*) the whole world. *Mahādeva* gave it to *Arjuna*, after he had fought with him (III,<sup>11985</sup>. VII,<sup>2838</sup>. XIII,<sup>851</sup>). It is also called *Brahmaçiras* (I,<sup>5306</sup>. III,<sup>1644</sup>).

His battle-axe, *paraçu*, has a sharp edge. He gave it to *Rama*, who destroyed the *Xatris* with it (XIII,<sup>864</sup>).

His bow, coloured like the rainbow, called Pināka, is a mighty serpent with seven heads, a big body, sharp and very poisonous teeth. It is always in his hand, so that he can assist the gods (XIII,849, 6396). He is called Pinākin after his bow (XIII,567, 7090).

The trident, triçūla, commonly called the fork, Çūla, with which formerly King Mandhātara and all his army were annihilated (XIII,860). is also called Vijaya (III,14551), has three sharp points. Mahādeva is named Çūlin after the fork (III,1642. Kālid., Meghad. V,34), Çūladhara (III,1513) and Çūlapāṇin or Çūlapāṇi (V,1993. III,6055).

His wife is Umā (Kālid., Kumāra-S. I,26), the younger daughter of the mountain-king Himavat (XII,12169, Rāmāy. I.37. 8). After Himavat had promised her to Mahādeva, the sage of the gods Bhrigu came and said „Give me this girl“, but Himavat answered: „Chosen is the excellent Rudra“. Then Bhrigu said, „Since I, who have chosen the girl, am rejected, thou shalt no longer be a bowl full of pearls“. And even up to the present day the sage's word holds good (XII,13220). Umā also bears the names Parvatī, daughter of the mountain (XII,13220 foll. Kālid., Kumāra-S. I.26), Durgā the unapproachable (see below), and Gāurī, the radiant white one (X,258). After Umā Mahādeva is often called Umapati, Umā's lord (XIII,1154. III,8836).

Mahādeva has a good friend Kuvera (II,417), and like Kuvera he is also called Lord of gold. hiranyapati (XII,10362), as they both rule over the rich-in-gold Himavat. The following quotation is in harmony with this

Namo hiranyagarbhāya  
hiranyakavacāya ca



hiranyakṛtacūḍāya

hiranyapataye namah.

o: Honour to him who has gold inwardly, who has a golden mail, a golden comb, honour to the Lord of gold.

Mahādeva has many names and many shapes. But his names and qualities are most frequently mixed together, as if the principal thing was to enumerate as many as possible to increase his importance and divinity and make him the foremost of all, see for instance XIII,<sup>7496</sup>, 880, 1144. XII,<sup>10346</sup>; he is even, to be sure, sometimes made out to be Brahma himself (XIII,<sup>1043</sup>, 590, 784 follow.) In XII,<sup>10345</sup>. XIII,<sup>1148</sup>, 1296, it is said that he has 1008 names, in XIII,<sup>607</sup>, that he has a 1000 names and in different places he is said to be bahurūpa, having many shapes, thus for instance VII,<sup>9619</sup>. X,<sup>253</sup>. XII,<sup>12173</sup>. XIII,<sup>725</sup> follow. All these names and shapes, some of which we have already mentioned and of which we in the following will speak of the most important, can however suitably be classified, as indeed the Hindu's themselves do, under two definitions or forms, which may be seen from XIII,<sup>7504—7510</sup> (conf. VII,<sup>9599</sup>), to this effect:

Dve tanū tasya devasya  
vedajñā brāhmaṇā viduh,  
ghorām anyām çivām anyām,  
te tanū bahudhā punah.  
Ugrā ghorā tanur yā sā  
so 'gnir vidyut sa bhāskarāh  
çivā sāumyā ca yā tv-asya  
dharmas tv-āpo 'tha candramāh.



Ātmano 'rdhan tu tasyâgnih  
 somo 'rdham punar ucyate,  
 brahmacaryam caraty-ekā  
 çivā yâsya tanus tathā.  
 Yâsya ghoratamā mūrtir  
 jagat saṁharate tadā,  
 içvaratvān mahatvāc ca  
 Maheçvara iti smṛtah.  
 Yan nirdahati yat tixṇo  
 yad ugro yat pratāpavān  
 māmśaṇitamañjādo  
 yat tato Rudra ucyate.  
 Devānām sumahān yac ca  
 yac cāsya viṣayo mahān  
 yac ca viçvam mahat pāti  
 Mahādevas tatah smṛtah.  
 Dhūmrarūpañ ca yat tasya  
 Dhūrjaṭīty-ata ucyate,  
 sa medhayati yan nityam  
 sarvān vāi sarvakarmabhih.  
 Manuṣyāñ chivam anvicchañs  
 tasmād eva Çivah smṛtah.

- ७: This god has two shapes,  
 So teach the Brāhmaṇa's versed in the Veda's,  
 a terrible and a mild  
 and these shapes are again diversified.  
 That shape which is stern and frightful  
 that is fire lightning, and the sun,  
 but that which is mild and soft  
 that is dharma, water, and the moon.  
 Furthermore the one half of him is said to be  
 fire and the other half is the moon,

likewise it is said that the one form, that which is mild practises chastity.

Still further his most frightful apparition is the one which draws in the world; and on account of his sovereign might and power

he is called Maheçvara (the great Lord).

Because he burns up (the world) because he is sharp, because he is severe, because he is flaming, because he eats flesh, blood and marrow therefore he is called Rudra.

And because he is very great amongst gods and because his domain is great

and because he is omnipotent,

therefore he is called Mahādeva (the great god).

And because he has a dark shape,

he is also called Dhūrjati,

and because he always, in all his works

shows kindness to all mankind,

wishing them happiness

just therefore he is called Çiva.

To this duality must doubtless be added Çiva's being described as being half man and half woman.

a. As the severe, ugra (II,<sup>1642</sup> X,<sup>252</sup>), the terrible, ghora (XII,<sup>10375</sup>), the appalling, vibhīṣaṇa (XII,<sup>10370</sup>) he appears mostly as Rudra, which clearly is his oldest name. Rudra probably means originally the howling one, from rud, to howl, shriek lat.: rudere. His laughter is frightful and hollow as the sound of the kettledrum bhīmadundubhihāsa (XII,<sup>10369</sup>).

As the devastating power which sweeps away and destroys all things, he is named Hara and is identified

with sickness and death as well as with that all sweeping power which at last destroys all the universe. In XIII,<sup>1146</sup> he is said to be sarvabhūtahara, he who sweeps away all beings. in X,<sup>249</sup>. XIII,<sup>6395</sup>, he is called Bhaganetrahara, in X,<sup>253</sup> Daxakratuhara. His deputy is fever (XII,<sup>10259</sup>). He is disease (VII,<sup>2877</sup>), he is death (XIII,<sup>7497</sup>). He destroys all both good and bad (XII,<sup>2791</sup>). He is unborn (X,<sup>253</sup>). This world is made by him (III,<sup>1626</sup>). By him are all things created, say the sages, and he absorbs all things created at the Yuga-demolition (IX,<sup>2236</sup>). He draws in the whole world, saṁharati, at the end of a Yuga, and swallows up all things (XIII,<sup>941-43</sup>). Everything owes it origin to Mahādeva, VII,<sup>9465</sup>, but

Adbhyas stokā yānti yathā prthaktvaṁ  
tābhiḥ cāikyaṁ saṁxaye yānti bhūyah  
evaṁ vidvān prabhavaṁ cāpyayaṁ ca  
matvā bhūtānāṁ tava sayujam eti VII,<sup>9467</sup>.

o: Even as from water expanses single drops arise, and these again, at the destruction of the world mix with the waters, from whence they came, thus the wise man who reflects on the appearance and disappearance of all things becomes one with thee.

As belonging to the same feature of the nature of this god we must reckon all those names which define him as the Mighty Ruler, such as

Īcāna, the Ruler, (VII,<sup>2876</sup>. VIII,<sup>436</sup>. X,<sup>252</sup>. XII,<sup>4498</sup>).

Īcvara, the Lord, (X,<sup>252</sup>).

Maheçvara, the great Lord, (V,<sup>3825</sup>. XII,<sup>10292</sup>).

Viçveçvara, Lord of all, (III,<sup>7042</sup>).

Sthānu, the Immovable, (VII,<sup>9625</sup>. X,<sup>252</sup>. XIII,<sup>843</sup>).

Vṛṣa, the Bull, (II,<sup>1642</sup>).

and I suppose also:

Giriça, the Mountain-dweller, (VII,<sup>9524</sup>. X,<sup>250</sup>).  
Kālid. has Giriça. Lord of the Montains. see Bopp & B. R.

Paçupati, Lord over Beasts (wild ones? conf.  
I,<sup>1105</sup>. II,<sup>1642</sup>. III,<sup>15855</sup>. VI,<sup>219</sup>), paçunām pati (VII,<sup>2874</sup>,  
8815, 9615. Kālid., Kumāra-S. I,<sup>53</sup>).

As Destroyer Çiva is identified with Kāla, time (conf. supra p. 62) and is therefore described as the latter. Sa Kālas, he is Kala (XIII,<sup>7497</sup>. 1161, 1188, 942) and of Kāla it is said: Kāla is he in whose power we all are.

Sarvasya hi prabhuh Kālo  
dharmatah samadarṣanah,  
yāuvanasthāmṇ ca bālāmṇ ca  
vṛddhān garbhagatān api  
sarvān āvisate mṛtyur,  
evambhūtam idaṁ jagat. (XII,<sup>5718</sup>, 1175).

o: Kāla is everybody's master and looks justly with the same eyes (on all) upon youths and infants on the aged and even on those who lie in the womb, Death comes to all, such is this world.

All are created and are swept away again and again by Kāla (XIII,<sup>56</sup>). Thou art the beginning of the worlds, and thou art Kāla who absorbest them (XIII,<sup>918</sup>). I am Kāla the Mighty Destroyer of the world (VI,<sup>1278</sup>). Every action is accomplished at the instigation of Kāla (XIII,<sup>67</sup>). The whole world is animated by Kāla, kālātmaka (XIII,<sup>53</sup>).

In connection with this may be mentioned the description of Çiva as the Hideous-one. He has ears like spears, çāṅkukarṇa, he is large-eared, mahā-

karna, he has ears like basins, kumbhakarna (XII.<sub>10350</sub>). He has frightful ears and eyes, ugraçravaṇadarçana (III.<sub>10856</sub>), a misshapen mouth, vikṛtavaktra (XII.<sub>10371</sub>), a tongue like a sword, khaḍgajihva, large teeth, daṁṣṭrin, very sharp teeth (XIII.<sub>1168</sub>).

b. As the mild, the friendly, the merciful Mahādeva appears especially under the names of Īiva and Çaṅkara. Thus it is said of him in VII.<sub>9622</sub>:

Samedhayati yaṇ nityaṁ  
sarvārthān sarvakarmasu  
çivam icchan manuṣyānām  
tasmād eva Īivah smṛtah.

o: Because he always promotes all sorts of good fortune in all undertakings, since he wishes mankind happiness, just therefore he is called Īiva.

In VIII.<sub>4361</sub> he is called: sarvabhūtaçivah Īivah. the towards all beings friendly Īiva, in XIII.<sub>889</sub>: sāumyavaktradhara, he who has a mild countenance, in XII.<sub>5793</sub>: sarvabhūtabhīte ratah, he who rejoices over the happiness of all beings. In XII.<sub>5675</sub> the following occurrence is related:

A Brahman had at last been blessed with a son, but the child died shortly afterwards from convulsions, and the relations brought it to the churchyard. A vulture which had been called thither by their loud lamentations, said to them „Go home, it is of no use staying here, all must die“. And the relations began to go away, at that moment a black jackal came out of his den and said:

„This child can perhaps come to life again, have you no love for it“. Then the men came back. But

the vulture said: „Why do you turn back, what is the use of your lamenting“. Then the jackal and the vulture began to dispute together, and the relations did not know what to do. Then the great god Çaṅkara, at the instigation of his wife Umā, came, with eyes full of pitying tears and said to the men: „I am the bountiful, varada, Çaṅkara“. And the men said: „Give our child life“. And the god bestowed life for a hundred years on the child, and he also gave the vulture and the jackal something with which to satisfy their hunger.

Together with this may be mentioned those places where Mahādeva is described as being gay and fond of music, singing and dancing. In XII,<sup>10365</sup> he is called saṁhr̥ṣṭa, the joyful, <sup>10367</sup> gītavāditracālin, acquainted with song and music, nartanaçīla, devoted to dancing and to imitating drum music with the mouth, mukhavāditravādin. And his followers are just as merry (XIII,<sup>1396</sup>).

I think it most proper to place Çiva as Brahmacārin and practiser of penances under this the gentle side of his nature. In XIII,<sup>6396</sup> he is said to be jaṭilo brahmacārī ca lokānām hitākāmyayā, one who goes with uncombed hair and practises chasity because he wishes mankind's welfare, in VII.<sup>2879</sup> that he is muṇḍa, shaved, in VII,<sup>3464</sup> he is called tapaśām yoni, the womb of penance, in XII,<sup>12331</sup> Mahādeva is said to have undertaken heavy penances on Himavat, according to VII.<sup>2858</sup> he is valkalājinavāsas clothed in bark and skins, in XII,<sup>12335</sup> it is said that he stood on one foot for a 1000 years, in X,<sup>253</sup> he is called çmaçānavāsin, he who lives at

crematories, in XII,<sup>10370</sup> citibhasmapriya, he who is fond of ashes from the funeral pile, and kapāla-hasta, he who holds a skull in his hand, XIII,<sup>6405</sup> reads thus:

Medhānveṣi mahim kṛtsnam  
vicarāmy-anigaṃ sadā  
na ca medhyataram kiñcit  
ṣmaṇād iha laxyate.

- o: Seeking a fit offering place I wander ceaselessly over the whole earth, and there can be no better spot for that than the churchyard.

Durgā, Īiva's wife, has the same double character as her husband, and many of her qualities seem to be the same as his, so that she consequently appears as the feminine side of his nature.

According to VI,<sup>803</sup> she is kāntāravāsini, one who lives in trackless places, in VI,<sup>800</sup>. IV,<sup>193</sup> she is said to be fond of strife and of the Asura Ma-hiṣa's blood, and according to VI,<sup>806</sup>. IV,<sup>180</sup> she conquers Dānava's and Asura's in battle. She is called Kālī and Mahākālī, Kālī, the great Kālī, in VI,<sup>797</sup>, and in IV,<sup>195</sup> and in VI,<sup>803</sup> she is said to be the great (everlasting) sleep of all beings, mahānidrā dehinām.

On the other side she is Durgā, because she rescues from care and want:

Durgāt tārayase Durge  
tat tvam Durgā smṛtā janaiḥ,  
kāntāresv-avasannānām  
magnānāṃ ca mahārṇave  
dasyubhir vā niruddhānām  
tvam gatiḥ paramā nṛṇām. (IV,<sup>198</sup>.)



o: From want dost thou save, o Durgā,  
 therefore art thou called Durgā by man;  
 for those who are lost in trackless places,  
 for those who are wrecked in the great ocean,  
 for those who are distressed by bad beings  
 for such people art thou the best refuge;  
 and in *Mṛcchakaṭikā* ed. Stenzler p. 170 we read:

Holy Durgā! be merciful, be merciful!

Let Carudatta be saved and thereby shew thy goodness towards the race of Candāla. See Edv. Brandes' translation of the *Clay Cart* p. 174.

Furthermore she is said to live on Vindhya (IV,<sup>195</sup>), on Mandara (VI,<sup>796</sup>). She is a daughter of Yaçodā (IV,<sup>179</sup>), she is descended from the cow-herd Nanda's lineage (VI,<sup>799</sup>. IV,<sup>179</sup>), and is a sister to Vāsudeva (IV,<sup>180</sup>). She has four faces and four arms (IV,<sup>185</sup>), wears a diadem, shining in all colours, and her emblem is a peacock's tail (IV,<sup>190</sup>).

### Çiva's Heroic Deeds.

Among Çiva's renowned deeds we mention the following:

1) First that concerning Gangā Bhāgīrathī (VI,<sup>223</sup>. XIII,<sup>1784</sup> foll.). Gangā is India's most sacred river, and those districts through which it flows are the holiest in the world. To live near it and bathe in its waters is sufficient alone to purify from all sin and conduct to heaven,<sup>1</sup> hundreds of offerings are not equal

<sup>1</sup> The holiness of the Gangā-river is acknowledged up to this day: when in 1881 the queen of the king of Siam was burnt on the funeral pile two silver pails with water from the Gangā were put on the pile.

in value to bathing in the Gaṅgā. Even as snakes lose their poison at the mere sight of their enemy, the Garuḍa bird, so are you freed from all sin at the bare sight of the sacred stream. By bathing in Gaṅgā you not only deliver yourself from sin but also help your forefathers (the Pitri's). They who were just on the point of sinking into hell on account of their heavy sins, may be saved by the waters of Gaṅgā. When one sees the river swarming with swans and other aquatic birds, its banks beautified by delightful pastures adorned by herds of cattle, then even Heaven loses its attraction, and by living on its banks one enjoys greater happiness than in Heaven.

Meroh samudrasya ca sarvaratnaih  
saṅkhyôpalānām udakasya vâpi  
çakyaṁ vaktuṁ nêha Gaṅgâjalānām  
guṇâkhyānaṁ parimātuṁ tathâiva (XIII.1856).

o: One may perhaps be able to count the stones of Mount Meru, and perhaps measure the water in the ocean with all its pearls, but to measure all the virtues of Gaṅgā's water is impossible.

Gaṅgā was Himavat's eldest daughter. Her younger sister was named Umā. Concerning Gaṅgā the following event is related (Rāmāyaṇa I, 40-43. Bombay ed. 1888. Mahābh. III.8831).

King Sāgara in Ayodhyā had 60,000 sons. While they were searching once for a horse that had been stolen from a sacrifice of horses, they met the sage Kapila. They accused him of having stolen the missing horse, and in consequence he, in his anger, transformed them to ashes. Only by the aid of Ganga's holy waters

could they again come to life. It was Sāgara's great-great-grandson, Bhagīratha who at last succeeded in bringing the stream Ākaṣa-Gaṅgā, Vyoma-Gaṅgā, (Air-Ganges, Heaven-Ganges), down from heaven. and its violence was only restrained by Çiva receiving it in the curls of his hair. This tale is often referred to in Mahābhārata, thus it is said in VI,<sup>225</sup>:

Tām dhārayām āsa tadā  
durdharām parvatair api  
çatām varṣasahasrāṇām  
çirasāiva Pinākadhṛk

o: Her, who is difficult to bear even by mountains, bore after this the holder of Pināka (Çiva) on his head for a hundred thousand years, and in V,<sup>3828</sup>:

Atra Gaṅgām Mahādevah  
patantīm gaganāc cyutām  
pratigrhya dadāu loke  
mānuṣe, brahmavittama

o: Here Mahādeva received the down-pouring, from heaven sent Gaṅgā (Ākaṣa-Gaṅgā, Vyoma-Gaṅgā), and gave her to the world of man, o thou who is full of Brahmaknowledge,

and in III,<sup>8646</sup>:

Eṣā Bhāgīrathī puṇyā  
devagandharvasevitā  
vāteritā patākêva  
virājati nabhastale  
Pratāryamāṇā kūṭeṣu  
yathānimmeṣu nityaṣah  
çilātaleṣu santrastā

pannagendravadhūr iva  
 Daxiṇām vāi diṇam sarvām  
 plāvayantī ca mātṛvat  
 pūrvaṁ Çambhor jaṭabhraṣṭā  
 samudramahiṣī priyā.

- o: That holy Bhāgīrathī, who is worshipped by gods and Gandharva's shines far and wide over the heavens like a pennant fanned by the wind, it is perpetually conducted downwards over the lower mountain tops, lying like a serpent king's mistress, trembling on the rocks, she, the dear queen of the sea overflows all the southern district (nourishing it) like a mother after having first streamed from Çambhu's (Çiva's) hair. See further III,<sub>10907</sub>. XIII,<sub>1830</sub>.

2) Daxa's offer or Çiva's wrath. After Kṛta-Yuga's expiration the gods wished to institute an offering and consequently made preparations for the same in accordance with the instructions of the Veda's. Prajāpati-Daxa, a son of Pracetas (XIX.<sub>12214</sub>), undertook the sacrifice and performed it on Himavat, in that place where Gangā bursts forth from the mountains; but the gods themselves decided who should have a part of the sacrifice. Not knowing Rudra intimately, they did not give him anything. So Rudra went angrily to the place of sacrifice and took his bow with him. Instantly the mountains began to shake, the wind left off blowing, the fire would not burn, the stars glimmered in fear, the sun lost its glory and the moon its beauty, and all the air was enveloped in thick darkness. Then the gods were frightened. Çiva shot right through the sacrifice, which in the shape of a hart took flight to heaven

together with Agni. When the sacrifice had vanished the gods lost their senses and all things were obscured. Īiva in his wrath broke Savitar's (the sun's) arms and Pūṣan's teeth, and tore Bhaga's eyes out with his bow. Then the gods and the different parts of the offering took flight, and when Īiva had driven them all away, he laughed. But when a word spoken by the immortals rent his bow-string, the gods immediately sought the bowless deity and tried to appease him. His temper softened, Mahādeva threw his anger into the sea, gave Bhaga his eyes, Savitar his arms and Pūṣan his teeth again, and order was once more restored. From that time Īiva was allowed the melted butter as his part of the sacrifice.

Thus this tale is related in its simplest form in X,<sup>786</sup>.

In close conformity with this is the story in VII,<sup>9545</sup>. A more elaborate and, apparently, later description is found in XII,<sup>10272</sup> foll. and XIX,<sup>12212</sup> foll. There are a number of references to the myth in different parts of the Mahābhārata, for Ex. III,<sup>1627</sup>. X,<sup>253</sup>. XIII,<sup>7468</sup> etc., likewise in Rāmāyaṇa.

3) Kāma's Incorporeity. Kāma (from kam, to love), also called Manmatha, he who confuses the mind, Madana the intoxicating, Kandarpa the proud? (conf. Kathā-Sarit-S., Tawney's transl. vol. I, p.155) and Anaṅga the Incorporeal, is the god of love, who according to XIX,<sup>270</sup>:

Gandharvāpsarasānāñ cāiva (read: ca)

Kāmadevaṃ tathā prabhuṃ

is lord over Gandharva's and Apsarase's.

It is related of him that once, while Īiva was rapt

in prayer, he tried to excite his love for Pārvatī, so that he (Çiva) might beget a son who should be able to overthrow the Dāitya Tāraka, who had conquered all the world. But Çiva was offended at the interruption to his devotions, and with a single glance of his eye he turned Kāma to ashes, see Kālidāsa's Kumāra-Sambhava 3. sarga. This incident is referred to in XII between v. 6975 and 6980, where it says:

Kāmam abhivartamānam anaṅgatvena çamaṁ anayat

∴ He overpowered Kāma who attacked him, by rendering him incorporeal. In I,<sup>5988</sup> it says:

Anaṅgena kṛte doṣe

nêmām garhitum arhasi

∴ If it is Anaṅga's fault

then you ought not to blame her.

In I,<sup>7920</sup> it is said:

Dṛṣṭvâiva tām Arjunasya

Kandarpah samajāyata

∴ When Arjuna saw her, he fell in love with her.

In III,<sup>2086</sup>, it is said of Nala:

Kandarpa iva rūpeṇa

mūrtimān abhavat svayam.

∴ In personal beauty he was Kandarpa personified; and in III,<sup>2131</sup>:

Atha devāḥ pathi Nalam

dadrçur bhūtale sthitam

sāxād iva sthitam mūrtyā

Manmatham rūpasampadā.

∴ Then the gods saw Nala standing on the ground in form and beauty Manmatha to the life.

4) Bhaga's eyes. Çiva is often named as the

one who killed Bhaga, and the putting out of Bhaga's eyes is particularly referred to; thus he is designated in VII,<sup>9538</sup> Bhagaghna, in II,<sup>402</sup> Bhaganetrahan, in X,<sup>249</sup> Bhaganetrahara, in III,<sup>1624</sup>, <sup>15857</sup> Bhaganetranipātana, and in XIII,<sup>7475</sup> it is said:

Bhagasya nayane kruddhah  
prahārena vyaçātayat.

o: With one blow he in his wrath destroyed Bhaga's eyes.

5) The Asura Andhaka is also often spoken of as being killed by Çiva (VII,<sup>2876</sup>, <sup>9462</sup>. XII.<sup>10357</sup>. XIII,<sup>908</sup>).

6) The destruction of the three fortresses, Tripura, Çiva's most remarkable exploit, is connected with the war between the gods and the Asuras, in which he and his son Kārtikeya (III.<sup>14569</sup>) took an active part.

Asurāṇām purāṇy-āsaṁs  
trīṇi vīryavatām divi:  
āyasaṁ rājataṁ cāiva  
sāuvarṇam api cāparaṁ,  
Nāçakat tāni Maghavā  
bhettuṁ sarvāyudhair api,  
atha sarve Mahārudraṁ  
jagmuḥ çaraṇam arditāḥ. VII,<sup>9555</sup>. XIII,<sup>7482</sup>.

For the mighty Asura's had three fastnesses in heaven, one of iron, one of silver, and one of gold. Vidyunnmalin ruled in the first, Tārakāxa in the second, Kamalaxa in the third. Even Maghavat (Indra) with all his weapons could not conquer them. Then the gods had recourse to Rudra and said: protect the three worlds and destroy the city of the Daitya's. And Çiva agreed to



this, burnt the three fortresses (conf. XIII,<sup>7482</sup>. VII,<sup>9555</sup>. VIII,<sup>1402</sup>, <sup>1569</sup>) and exterminated the Dānava's.

He is therefore called Tripurāntakara (II,<sup>754</sup>, <sup>1641</sup>), Tripurārdana (III,<sup>14521</sup>), Tripuraghna (XII,<sup>10357</sup>), Tripuraghātin (X,<sup>255</sup>).

7) The myth of the teacher of the Asuras, the great thinker Uçanas in Mahādeva's stomach, related in XII,<sup>10677</sup>, is just as fantastic and absurd as a similar story in I,<sup>3183</sup> foll. in which it is the disciple who comes out of his teacher Uçana's stomach.

K. The Sādhya's and

L. The Siddha's

are often named in the Mahābhārata, but without any further particulars. They are doubtless a kind of perfect, siddha, blessed spirits.

According to VI,<sup>254</sup> the Siddha's dwell mostly in the glorious, sacred Uttara-Kuru-land which is described as follows:

Daxiṇena tu Nīlasya  
 Meroh pārçve tathôttare  
 Uttarāḥ Kuravo rājan  
 punyāḥ Siddhanisevitāḥ,  
 Tatra vṛxā madhuphalā  
 nityapuṣpaphalopamāḥ  
 puṣpāṇi ca sugandhīni  
 rasavanti phalāni ca,  
 Sarvakāmaphalās tatra  
 kecid vṛxā janādhipa  
 apare xīriṇo nāma  
 vṛxās tatra narādhipa,

Ye raxanti sadā xīraṁ  
 ṣadrasaṁ cāmṛtopamaṁ  
 vastrāṇi ca prasūyante  
 phaleṣv-ābharaṇāni ca,  
 Sarvā maṇimayī bhūmih  
 sūxmakāñcanabālukā,  
 maṇiratnanibhaṁ ramyaṁ  
 vajravāidūryasannibhaṁ  
 Bhūbhāgaṁ dr̥cyate tatra  
 padmaragasamaprabhaṁ,  
 sarvartusukhasaṁsparcā  
 niṣpaṅkā ca janādhipa,  
 Puṣkarīṇyah ṣubhās tatra  
 sukhasparcā manoharāh,  
 Devalokacyutāh sarve  
 jāyante tatra mānavāh  
 Āklābhijanasampannāh  
 sarve supriyadar̥ṣanāh,  
 mithunāni ca jāyante  
 striyaṣ cāpsarasopamāh,  
 Teṣān te xīrinām xīraṁ  
 pivanty-amṛtasannibhaṁ,  
 mithunaṁ jāyante kāle  
 saman tatra pravardhate  
 Tulyarūpaguṇopetaṁ  
 samaveṣaṁ tathāiva ca  
 evaṁ evānurūpaṁ ca  
 cakravākasamaṁ prabho,  
 Nirāmayāṣ ca te lokā  
 nityaṁ muditamānasāh  
 daṣavarṣasahasrāṇi  
 daṣavarṣaṣaṭāni ca

Jīvanti te mahārāja  
 na cānyonyam jahaty-uta,  
 bhāruṇḍā nāma ṣakunās  
 tīxṇatuṇḍā bhayānakāh  
 Tān niharantīha mṛtān  
 dariṣu praxipanti ca,  
 Uttarāh Kuravo rājan  
 vyākhyātās te samāsatah.

- ३: 'On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems. All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials. All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women

resemble Apsarās in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equal. Both possessed of equal beauty, both endued with similar virtues, and both equally dressed, both grow up in love like, O monarch, a couple of chakravākas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bhārundā, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly. (Roy.)

#### M. The Vālakhilya's

are very small Rṣi's who in XIII,<sup>4124</sup> are said to have their origin from Kuṣa-grass. See further concerning them XIII,<sup>6488</sup>.

#### N. The Vasu's.

The word vasu comes from vas, to light, to shine, and means therefore lighting shining. In XII,<sup>10215</sup> the Vasu's are called amitāujasas.

There are 8 Vasu's and they are sons of Prajāpati Manu (XII,<sup>7587</sup>), but according to XII,<sup>7540</sup> they are sons of Dharma (Yama). They are named in I,<sup>2582</sup> as follows.

Dharo Dhruvaç ca Somaç ca  
Ahaç câiva Anilo 'nalah  
Pratyūsaç ca Prabhāsaç ca  
Vasavo 'ṣṭāv iti smṛtāh,

and after this verse all the descendents of the Vasu's are enumerated. In XIII,<sup>7094</sup> the same verse is found with Sāvitra instead of Aha, and in Harivaṁṣa 152 Āpas instead of Aha.

The Vasu's became, after being cursed by Vaçiṣṭha (I,<sup>3844</sup>), on earth the children of Gangā and King Ān-tanu (I,<sup>3887</sup>), but were saved back to heaven by Gangā.

### 1. Agni.

Agni was the lord of the Vasu's (XII,<sup>4499</sup>. VII,<sup>159</sup>).

His most frequently occurring names are Pāvaka, Jātavedas, Hutāṇḍa, and Vāiṣṇanara. A number of his other names are mentioned in II,<sup>1145</sup>, and in III,<sup>14120</sup> the names of many different kinds of fire are to be found, but in III,<sup>10662</sup> it is said that there are (only) five (sorts) of fire, and in XIII,<sup>1005</sup> ten sorts.

Some of these names refer to Agni as being the god of sacrifices, as f.i. Hutāṇḍa, Havyavāhna, Vahni, Pāvaka, the greater part express the different attributes to be found in fire, as Jvalana, Vibhāvasu, Citrabhānu, Bhūrītejas, Āikṣin, Pīṅgeṇa, Hiranyakṛt, Plavaṅga, Anala.

His person is merely described by symbolic expressions as Kavi suvarṇavarṇa (XIII,<sup>7220</sup>).

He is said to be a son of Brahmā:

Brahmaṇo hi prasūto 'gnir. XIII,<sup>4168</sup>.

His wife is Svāhā (Çivā), a daughter of Daxa (V,<sup>3650</sup>, 14300. III,<sup>14514</sup>).

His son Skanda (III,<sup>14315</sup>. XII<sup>12320</sup>) is also called Kumāra and Kārtikeya, and the reason he has been given these names, is related in XIII,<sup>4097</sup>. The myth

concerning his origin etc. is to be found in III,<sup>14299</sup>; cfr. IX,<sup>2450</sup>. XIII,<sup>4066</sup>, 4190.

Skanda's wife was Devasenā (III,<sup>14450</sup>).

Skanda has 6 faces, he is ṣaṇmukha, (VII,<sup>3454</sup>), ṣaḍānana (Rāmāyaṇa I.37. 128), and 12 ears, eyes, hands (XII,<sup>4500</sup>) and feet, but only 1 neck and 1 stomach. He is dressed in everlasting red clothes (III,<sup>14433</sup>) and rides on a peacock (XIII,<sup>871</sup>).

His banner which was given him by Agni, flames high on his chariot, red as the fire at the destruction of the world.

His spear never misses its mark (XIII,<sup>4214</sup>), and as often as it is thrown, it returns to him again after having killed enemies by thousands (III,<sup>14613</sup>). As an instance of his immense strength is related in XII,<sup>13320</sup> that he once when a boy in contempt for the three worlds thrust his spear into the ground, saying: if there is any stronger than I, then let him pull this spear out or at all events shake it. When the three worlds heard this challenge they trembled and said: who can loosen this lance? Then Viṣṇu took lightly hold of the lance with his left hand and moved it, and immediately all the earth shook with its mountains, forests and seas, and when the Daitya Prahlaḍa, Hiranyakaśipu's son, tried to pull the spear up, he could not accomplish the feat, but fainted away. With his arrows Skanda split the rock Krāuñca in Himavat (III,<sup>1433</sup>). He is the commander in chief of the army, senāpati (IX,<sup>2498</sup>. XIII,<sup>4180</sup>, 4213. III,<sup>14424</sup>, 14541). He is named Pāvaki (III,<sup>1576</sup>, 14378) after his father, Pāvaka, the purifying Agni; and as Īiva's adopted son he is also called Rudrasūna (III,<sup>14423</sup>). In III,<sup>14630</sup> 31 of his names are enumerated

very few of which characterise him as a war-god. Concerning his deeds we must mention that, in the warring of the gods against the Asura's, he killed Mahiṣa (III,14610) and Tāraka (XIII,4181), by which he re-established Surendra, the Indra of the Sura's, in the supremacy (XIII,4215).

Agni is most often accompanied by Vāyu, the wind, (I,7682. III,3896), who is called his friend (V,3812).

Āgneya astra is mentioned in VII,9406.

As the personification of fire Agni has a double character because he partly represents the sacrificial fire, partly the cosmical fire.

1. The first is clearly shown from passages where he is called Hutāṇa (II,1130), Huta bhuj (I,924), Devānām mukha (I,927. II,1145), Devatānām pitṛnāṇ ca mukha (I,920).

Tvam Agne sarvadevānām  
mukham, tvam asi havyavāṭ. V,483.  
Vedoktena vidhānena  
mayi yad dhūyate havih  
devatāḥ pitaraṇ cāiva  
tena trptā bhavanti vāi,  
Devatāḥ pitaraṇ cāiva  
bhuñjante mayi yad dhutaṁ,  
devatānām pitṛnāṇ ca  
mukham etad aham smṛtaṁ. I,917, 920.

2: Thou, o Agni, art the mouth of all the gods, thou art the one who brings the offering (to the gods); the butter that is offered in me according to the rules prescribed in the Veda's, with that are the gods and the ancestors satisfied, the gods



and the Pitṛ's enjoy that which is offered through me, therefore I am called the mouth of the gods and the pitṛ's.

Agni upholds the sacrificial ceremonies (I,<sup>929</sup>). He purifies from all sin, therefore he is called Pāvaka (II,<sup>1146</sup>). And he is the sacrifice itself (II,<sup>1145</sup>. V,<sup>486</sup>).

2. The second clearly appears from many passages, as f. i. V,<sup>485</sup> where it is said of Agni:

Tvām āhur ekam Kavayas,  
tvām āhur trividhaṁ punah,  
tvayā tyaktaṁ jagac cēdaṁ  
sadyo nacyed Dhutāçana (cfr. I,<sup>8355</sup>).

o: The poets say, thou art one, and again they say, thou art threefold, deserted by thee this world would at once be ruined, o Hutāçana;

then this trinity is explained in I,<sup>929</sup> where it says:

Lokānām iha sarveṣāṁ  
tvaṁ kartā cānta eva ca  
tvaṁ dhārayasi lokāṁs trīn  
kriyānāṁ ca pravartakah.

o: Thou art the creator of all worlds, and also the end of them, thou upholdest the three worlds, and promotest the work of offering.

Agni is the lightning in the clouds (I,<sup>8357</sup>. V,<sup>488</sup>). He hides himself in the interior of the Çamī-wood (IX,<sup>2745</sup>), and although he fears water as his natural opposite (V,<sup>490</sup>), yet he is said to have originated in the water (XII,<sup>6778</sup>) and to be the foster of water, apām garbha, yes even that he is in the water (III,<sup>14208</sup>) whilst he on the other hand is said to be

the real cause of the existence of water (II,<sub>1150</sub>. III,<sub>14212</sub>. XII,<sub>8516</sub>), and there is laid stress upon the fact that the waters are deposited in him (V,<sub>489</sub>). The rivers are called the mothers of fire-places (III,<sub>14233</sub>). Mudikī, the dear wife of the fire Saha. lived in the water (III,<sub>14208</sub>). Saha enters the water (III,<sub>14214</sub>).

Agni is hidden in the interior of all beings (I,<sub>889</sub>, 8653. V,<sub>483</sub>) and in consequence he knows everything:

Na te 'ty-aviditaṃ kiñcit  
triṣu lokeṣu Pāvaka. V,<sub>589</sub>.

and is called Jātavedas (II,<sub>1146</sub>).

### The Deeds of Agni.

#### a. Agni helps king Nīla.

Agni had fallen in love with king Nīla's beautiful daughter who generally took care of her father's sacred fire. And Agni, desiring her for his wife, went one day in the shape of a brāhmaṇa to king Nīla and wooed the girl. After some opposition king Nīla consented and gave her to him. Then Agni favoured him and helped the king in his strife with Sahadeva. The latter's chariots, horses, elephants and himself suddenly burst into flames, and Sahadeva did not know what to do. And the same thing happened to all those princes who tried to subdue king Nīla, they were powerless against him and were all devoured by Hutāṅga (II,<sub>1130</sub> foll.).

#### b. Agni is cursed by Bhṛgu.

Bhṛgu's wife Pulomā became pregnant. One day while Bhṛgu was absent the Rāxasa Puloma came to

Bhṛgu's dwelling. Pulomā received him hospitably. The Rāxasa was seized with desire for Pulomā and determined to abduct her. Pulomā had formerly been betrothed to Puloma, but had since been lawfully given by her father to Bhṛgu. Now Puloma carried her off. But when Bhṛgu heard that Agni had disclosed her to the Rāxasa who by the way did not know that she was Bhṛgu's wife, then he cursed Agni (I.875). The result was that Agni withdrew from all sacrifices and would not take part in them (IX.2745) and disappeared. Then the gods became alarmed, sought zealously for him and found him at last in the Çamī-tree. Then Agni returned, the sacrifices were resumed, and all mankind, Rsi's and gods rejoiced.

## 2. Vāyu.

Vāyu from vā, to blow, is also called Vāta (I,5908). III,11914), Marut, Anila from an, to breathe, and Pāvana from pū, to cleanse (XII.5850), of which names the three first are doubtless originally expressions for the violent and destructive qualities of the wind, the two last for the gentle and beneficial. The names, however, seem later to have been used indiscriminately. Conf. under Çiva and Viṣṇu.

Āgacchan puruṣo Vāyur  
 mayā viṣṭambhito balāt  
 bhañjan drumān parvatāmṇ ca  
 yac cānyad api kiñcana — —  
 na hi Vāyor balenāsti  
 bhūtaṁ tulyabalaṁ kvacit,  
 Indro Yamo Vāiçravaṇo  
 Varuṇaç ca jaleçvarah

nâite 'pi tulyā Marutah

kim punas tvaṁ vanapate. XII,528.

- o: When the doughty Vāyu came I stopped him with might, although he easily breaks trees and splits mountains and anything else of the kind, for there is not anywhere any other being that can be compared with Vāyu in strength, Indra Yama Vāiçravaṇa and Varuṇa, the Lord of the waters, even these are not equal to Marut (in power) much less thou o tree.

Tato 'nalasukho Vāyus

pravavāu devaveçmasu

Iṣṭagandhah sukhasparçah

sarvendriyasukhāvahah. XII,8418.

- o: Then Anala's friend Vāyu, full of a delightful fragrance and pleasant to the touch, blew through the dwellings of the gods, filling all senses with pleasure.

Vāyu is often spoken of as a friend of Agni. Conf. above.

### 3. Soma.

Soma is one of the most frequently occurring names in the MBh. for the Moon (I,2582. III,1745. IX,2011. XIII,7211). More rarely it is named Candramas (XII,4499). Candra, the luminous (IX,221). Çaçin having a hare (as emblem) III,2187. Indu (I,2577) and Jayantu (XIII,7092).

The Moon was made the ruler over the naxatra's XII,4499.

Soma's father was Atrī (XIII,7243), cfr. under Varuṇa.

He was married to 27 daughters of Daxa prajāpati

(I,<sup>2580</sup>. XII,<sup>7541</sup>). The story of this marriage is found in a more elaborate form in IX,<sup>2013</sup> follow. I give the shorter tale in Vol. III p. 833, which runs as follows:

Daxasya yā vai duhitarah ṣaṣṭir āsan, tābhyah Kaçya-pāya trayodaça prādāt daça Dharmāya daça Manave saptaviṁcatim Indave, tāsu tulyāsu Naxatrakhyām gatāsu Somo Rohiṇyam abhyadhikam prītimān abhūt tatas tahi ciṣṭah patnya irṣāvatyah pituh samīpaṇ gatvā imam artham ṣaṇmāsuḥ: Bhagavann asmāsu tulyaprabhavāsu Somo Rohiṇīm pratyadhikam bhajatīti. So 'bravid: yaxmānam āviçyata iti Daxaṣāpāt Somam rajānam yaxmā viveça, sa yaxmaṇāviṣṭo Daxam agamat. Daxaṣ cānam abravīt: na samam vartayasīti; tatraṣayah Somam abruvan: xīyase yaxmanā paçcimasyām diçi samudre Hiranya-sarastīrtham, tatra gatvā ātmānam abhiṣecavēti; athā-gacchat. Somas tatra Hiranyasarastīrtham gatvā cātmanah secanam akarot snātvā cātmanam pāpmano mocayām āsa, tatra cāvabhāsitas tīrthe yadā Somas tadā prabr̥ti ca tīrtham tat Prabhāsam iti nāmnā khyātam babhūvā, tacchāpad adyāpi Somah amāvāsyāntarāsthah pūrṇamāsīmātre 'dhiṣṭhitah meghalekhāpraticchannam vapur darçayati meghasadṛçam varṇam agamat tad asya ṣaṣṭalaxma vimalam abhavad.

- ∴ Daxa's daughters were 60 in number, of these he gave 13 to Kaçyapa, 10 to Dharma (Yama), 10 to Manu, 27 to Indu, amongst these who were all equally gifted, and were known as naxatra's, Soma felt a passionate love for Rohiṇī alone, therefore the others were envious and went to their father and said: o most reverend one, although we are all equal in descent still Soma seeks Rohiṇī's society most, Daxa said: sickness shall seize him, thereupon king Soma

was seized with illness on account of Daxa's curse; overcome by disease he went to Daxa, and Daxa said to him: thou dost not treat thy wives equally well, thou art not just (towards thy wives). The sages said to Soma: thou art wasted by sickness, in the western district, by the sea, there is a bathing place called Hiranya-saras, go there and bathe. Thereupon Soma journeyed there and having arrived at Hiranya-tīrtha he bathed there and having bathed he freed himself from sin, and as Soma beamed there in the bath darting rays of light, then the bathing place became afterwards renowned under the name of Prabhāsa. On account of the curse Soma is up to the present day hidden in the night until the first quarter, but when the moon is at its full, it shows a body that is covered by a line of clouds, it has then a mark which clearly resembles a hare.

A myth related to the story of Soma tells how Rāhu tried to swallow both sun and moon. See above.

In XIII,<sup>6751</sup> Rohiṇī is called Çaçin's pious wife.

Soma's daughter Bhadra was married to Utathya, but was stolen by Varuṇa (XIII,<sup>7241</sup>), see above.

His daughter Jyotsnākālī was married to Puṣkara, Varuṇa's handsome and intellectual son (V,<sup>3533</sup>).

In V,<sup>3804</sup> it is said about the moon:

Atra pītvā samastān vāi  
Varuṇasya rasāṁs tu ṣaṭ  
jāyate taruṇah Somah  
çukrasyādāu tamisrahā.

०: Here having drunk all Varuṇas sex juices the infant Soma is born who kills darkness in the beginning of the light (half-moon).

O. Vidyādhara's.

The Vidyādhara's are aerial spirits who live on the top of the mountain Krāuñca in Himavat (IX,<sup>2706</sup>).

When warriors fight with one another the Vidyādhara's are said to send a rain of flowers down on them (VII,<sup>5746</sup>).

Their chief is Cakradharman (II,<sup>408</sup>).

### III. YAXA'S.

The word yaxa is probably only a differentiated form of raxas as Yaxa's and Rāxasa's are very often mentioned together, see I,<sup>66</sup>, <sup>7658</sup>, <sup>2542</sup>. VI,<sup>1227</sup>, <sup>1430</sup> follow, and as the Yaxa's are said to have seceded from the Rāxasa's with Kuvera at their head, see below. Kuvera was a brother of Rāvaṇa, the prince of the Rāxasa's.

The Yaxa's are generally identified with the Guhyaka's (V,<sup>7480</sup>. VI,<sup>549</sup>. XII,<sup>10216</sup>), yet these are sometimes mentioned apart from the Yaxa's (I,<sup>35</sup>).

The origin of the Yaxa's is stated in very different ways.

The function of the Yaxa's is to protect their prince Kuvera, Dhaneçvara, the God of riches:



Yaxottamā Yaxapatiṁ Dhaneṇaṁ

raxanti vāi prāsagadāsihastāḥ Hariv. 13132.

o: The foremost Yaxa's protect the Yaxa-prince, the Lord of riches, armed with javelins, clubs and swords,

and to guard his fortress and his garden, see below, and compare the beginning of Kālidāsa's Meghadūta.

Kuvera, the Good of Riches.

His Lineage.

Kúvera belongs originally to the Asura's, his father was the Brahman sage and muni Viçravas, and his mother's name was Ilavilā. His three half-brothers were Rāvaṇa, the Raxas'es mighty king of Ceylon, Kumbhakarna and Vibhīṣana, and his half-sister Çūrpanakhā, who are all sons and daughters of Kāikāsī (Rām. VII, 9, 28—35, in another form in M. III, 15889). Kāikāsī was a daughter of the Rāxasa Sumāli, who lived in Pātāla when Kuvera reigned in Laṅkā. Kuvera's wife was named Riddhi (M. XIII, 6750) and his son Nalakūvara (M. II, 400. III, 15886. IX, 2757).

His Names.

Kuvera is doubtless = kuvīra and means therefore the same as kinnara and kimpuruṣa and kupuruṣa = what a (wretched or hideous) man! He is described as being with three legs and only eight teeth (Wilson's Dict.). Others define the word as a possessive compound with the definition: he who has a hideous body, as, vera, it is opined; means body. Upon this we have however only later lexicographers' authority, but no examples from literature.

In the Mahābhārata and Rāmāyaṇa the following names are used for Kuvera: as a son of Viṣṇavas he is named Vāiṣṇavaṇa (M. III,<sub>11653</sub>. II,<sub>384</sub>. R. IV,<sub>43</sub>, <sub>23</sub>). After his mother, Ilavilā he is called Āilavila (M. V,<sub>3810</sub>), after his principal city Alakādhīpa. Alaka's ruler (M. IX,<sub>583</sub>), after his subjects: Kinnareṣvara, Guhyādhīpa (M. III,<sub>11834</sub>), Yaxarāj (R. IV,<sub>43</sub>, <sub>23</sub>). Yaxādhīpa (Nala <sub>13</sub>, <sub>23</sub>), Yaxarājan (M. IX,<sub>2755</sub>), Rāxaseṣvara (M. III,<sub>15890</sub>), Rāxasādhīpati (M. II,<sub>110</sub>. III,<sub>11705</sub>), Yaxaraxodhīpati (M. X,<sub>10666</sub>) ०: Lord over Kinnaras. Guhyakas, Yaxas, Raxas. As a mighty king he is titled Rājarāja (M. III,<sub>11358</sub>. Meghadūta 7), king of kings. As the god of riches he is called Dhanada (M. V,<sub>3831</sub>. XII,<sub>10666</sub>. R. VI,<sub>11</sub>, <sub>25</sub>), Dhanapati (M. XIII,<sub>1067</sub>. III,<sub>11768</sub>. Meghadūta 7), Dhanādhīpa, Dhanādhīpati (M. III,<sub>11766</sub>, <sub>11768</sub>), Dhanādhyaxa (R. VII,<sub>11</sub>, <sub>7</sub>), Dhaneṣvara, dhanānām iṣvara (M. III,<sub>1672</sub>, <sub>11409</sub>. XII,<sub>2819</sub>, <sub>7552</sub>. XIII,<sub>1059</sub>. R. VII,<sub>11</sub>, <sub>49</sub>), Nidhīpa (M. XII,<sub>7552</sub>), Vittapāla (R. VII,<sub>11</sub>, <sub>26</sub>), Vitteṣa (R. VII,<sub>11</sub>, <sub>27</sub>), and it is said that his body is made of gold (M. III,<sub>1678</sub>).

### Kuvera is driven from Ceylon.

That king of kings, borne on men's shoulders (M. III,<sub>15902</sub>) and honoured by all gods (R. III,<sub>48</sub>, <sub>21</sub>) reigned first in Laṅkā, but his brother Rāvaṇa with the ten heads (daṣānana R. VII,<sub>11</sub>, <sub>27</sub>, daṣagrīva M. III,<sub>15920</sub>), excited by his grandfather Sumālī picked a quarrel with him saying: „This lovely city belonged once to the Rāxasa's with Sumālī at their head, give it therefore back again“. And he conquered him in the battle, drove him out of Laṅkā and even deprived him of the chariot

Pushpaka which Brahmā had given him (M. III,<sup>15886</sup> foll.). Followed by Gandharva's, Yaxa's, (some)<sup>1</sup> Rāxasa's and Kimpuruṣa's and accompanied by his pious (dharmātman III,<sup>15923</sup>, dharmiṣṭha <sup>11411</sup>) brother Vibhīṣaṇa, who as a reward for his fidelity was made Commander-in-Chief of the Rāxasa and Yaxa armies (M. III,<sup>15925</sup>, conf. III, p. 838?), Kuvera journeyed by the advice of his father, with wife, son and servant, with his chariots and his goods and chattels to Himālaya, to the balmy and beautiful mountain Gandhamādana and to Kāilāsa with the river Mandākinī, the most lovely of all streams, covered with fragrant golden lotuses, which shine like the sun. While Kuvera took up his abode in Himavat, Rāvaṇa marched with his cannibal Rāxasa's into the empty city of Laṅkā (R. VII,<sup>11</sup>, 47), from where he afterwards attacked both Deva's and Dāitya's seized their treasures, and because he caused loud wailing and lamentation (rāvayām āsa) he was called Rāvaṇa M. III,<sup>15924</sup>).

### Himālaya.

The Himavat mountains hold the highest place amongst all the mountains in the world (M. XIII,<sup>1407</sup>), they are praised as being divine, holy and loved by the gods (M. III,<sup>1495</sup>) and they are protected by Rāxasa's and Piṣāca's (M. VIII,<sup>2104</sup>). From them the ascent is made, through the air, up to Svarga-heaven with the Nandana forest, the home of the inhabitants of heaven, the Deva's. The high Kuvera enjoys a fourth

<sup>1</sup> I have added »some« before Rāxasa's because I assume that the Rāxasa's have formed two parties, viz: one that sided with Rāvaṇa and one that kept to his banished brother. Conf. also III,<sup>14548</sup>.

part of Meru's treasures and he gives a sixteenth part to mankind.

South of Mount Nīla and on the north side of Meru (M. VI,<sup>254</sup>) lies the holy northerly Kuru-land where the Siddhas dwell. The trees there are always in flowers and always bear fruit, and the flowers exhale a delicious odour and the fruits are luscious, and anybody can pluck as many flowers as he likes. Some of the trees give milk continuously, with six sorts of juice equal to Amrita, and others give raiment, and the fruit serves as ornaments. The lotus ponds are lovely, and the soil is strewn with fine gold sand and gleams with diamonds and other precious stones, the joys of all seasons rule here, and all those people who have fallen down from (or have lived their time out in) the world of the gods, are re-born here. Cfr. *supra* p. 167.

#### Kuvera's land.

Among Himālaya's many great and small mountains Kuvera chose Kailāsa (also called Hemakūṭa) (M. III,<sup>12340</sup>. VI,<sup>229, 236, 246</sup>. V,<sup>3840</sup>) and Gandhamādana (III,<sup>11600</sup>) as his favourite dwelling place. Gandhamādana darkens like a cloud in the sky. It is inhabited by hosts of Yaxa's, Gandharva's, Sura's and Brahma sages (M. III,<sup>11089</sup>), and with clouds on its sides it seems to dance with outspread wings (M. III,<sup>11091</sup>). The mountain has forests with different kinds of flowers, rivers and lakes with fresh golden lotuses, and with a swarm of swans, Kāraṇḍavas and Cakravākas in the lotus-filled river it resembles a wreath on the mountain's temples. Herds of wild elephants, timid antelopes

with grass in their mouths. buffalos, bears and leopards graze there (M. III,11337. V,2470). On Gandhamādana's summits Kuvera, the lord of Guhyakas' wanders at peace together with the Rāxasa's and surrounded by hosts of Apsaras'es (M. VI,229). The Guhya's protect the mountain (M. VIII,2108). The whitish-yellow (R. IV,43, 20) Kāilāsa is 6 yojana's high (M. III,40830), and a gigantic jujube tree is found there. It is likewise covered with lovely woods, rivers, lakes and caves (M. III,12343),

Here Kuvera was installed by Brahmā himself (M. V,3830) in dominion over all riches (M. IX,2753 XII,4496) and over Rāxasa's, Yaxa's and Gandharva's, and he rejoiced greatly (M. XII,1528).

At the entrance to Kāilāsa there is a golden gate (M. XIII,1412).

Kuvera's great forest, mahadvana, is called Nandana (M. II, Vāyupurāṇa p.358). His grove (udyana. vana) is called Cāitraratha (V,3831. R. VI,111, 31. M. III,11287. I,2376, 3282).

His river is the beautiful Mandākinī (M. XIII,1412, 1443, 4860. R. III,5, 36. VII,11, 41), the first of rivers whose waters are decked with golden lotuses, that resemble the sun.

His lotus-lake, Nalinī or Jāmbūnada-saras, the golden lake (M. V,3843) is called Alakā (M. II,390). It is full of divine, fragrant, golden Sāugandhika lotuses and all sorts of aquatic birds, surrounded by lovely woods with thick trees and climbing plants. Its water is clear and cool, and has an ambrosial taste. It is guarded by Rāxasa's named Krodhavaṇṇa's with their king Maṇibhadra at their head (M. III,11151, 10826. XIII,1413. R. IV,43, 22. Nala 12 v. 130).

A bathing place is named after him (Kuvera) and is called tīrtha Kāuvera (M. IX.<sup>2752</sup>).

His city, pura, āvāsa, ālaya, sadana, is called Alaka (Megh. v. 7) and himself after it Alaka's prince Alakādhīpa (M. IX.<sup>583</sup>). It is embellished with golden houses, crystal palaces and entirely surrounded by a golden wall with doors and gates. Rows of flags and banners flutter in the wind, and dancing jesting women are seen everywhere (M. III,<sup>11697, 11753-54</sup>).

His palace, bhavana, which is built by Viṣvakarman, shines like the white-yellow cloud and is edged with gold (R. IV, 43, 21. M. III,<sup>11352</sup>).

His assembly-hall, sabhā, which is built by himself on the strength of his great sacrificial power is 100 yojana's in length and 70 in breadth. It is as bright as the peaks of Kāilāsa, and its white sheen eclipses even the splendour of the moon. Borne by Guhyaka's it seems to float in the air. The heavenly palace is resplendent with lofty halls of gold. It glitters with coloured pearls, and is delightful with its divine fragrance. On a throne, which shines like the sun, sits in this hall the high Vaiṣravaṇa in a dress with coloured ornaments, and with shining earrings. The throne and the throne footstool are covered with divine carpets. A cool refreshing breeze, which rushes through a forest of high Mandara trees, and brings with it a delightful odour from clusters of Sāugandhika lotuses in Lake Alakā and from the Nandana forest, refreshes him, and innumerable hosts of Apsaras'es and Gandharva's worship the giver of riches and serve him with dance and song. There the Guhyaka's, Yaxa's, Raxasa's, Piṇḍaka's



Vidyādhara's gather, and all mountains and hills, impersonated, with Meru at their head, and Saṅkha and Padma, the greatest of all eminent treasures. Here Laxmī with Īiva and Umā come and many others (M. II,<sub>383</sub>).

His chariot, vāhana, vimāna, which was built by Viçvakarman, is ornamented with painted edges and goes wherever one wishes, it is called Pushpaka (M. III,<sub>14546</sub>). It was given him by Brahmā together with the sway of all riches, divinity and immortality, suratva, amaratva, sovereignty as the world's guardian, loka-pālatva, friendship with Rudra and a son Nalakūvara (M. III,<sub>15886</sub>, <sub>11775</sub>. IX,<sub>2756</sub>. R. III,<sub>48</sub>, <sub>6</sub>). When Rāvana took away his chariot (see above) Kuvera cursed him using these words: „It shall not bear thee, but it shall bear him who shall overthrow thee in the strife, and thou shalt soon die because thou hast scoffed at me, thine elder brother“ (M. III,<sub>15622</sub>).

His favourite weapon, asta priya, is Antardhāna, a strong, sharp, shining weapon which lays the enemy low or forces him to take flight. With it Āṇkara destroyed of yore Tripura and crushed the mighty Asura's (M. III,<sub>1702</sub>).

His favourite drink is honey, madhu, he has a jar full of it standing on the mountain Gandhamadana in an inaccessible chasm. It is guarded by poisonous serpents. If a mortal partook of it he would gain immortality, a blind man would recover his sight and an old man would be rejuvenated (M. V,<sub>2474</sub>).

Kuvera forms, it appears, an intermediate link between the cannibal Rāxasa's and the Surian



Deva's. He leaves the Troll's in Ceylon and goes to the gods on Himālaya and associates with them. He even becomes Qiva's friend. It is clear that among the Deva's Rudra is the one most closely united to him. As a proof of his admission to the celestial regions we may refer to his being called a Deva in the Rāmāyaṇa VII,<sup>11</sup>, <sup>30</sup>, and in Manu V,<sup>96</sup> he is named amongst the Lokapāla's (Guardians of the world).

## APPENDIX TO KÜVERA.

India has long been looked upon as the cradle of fairy tales and legends, and such is indeed the case, for beside numbers of short folk-stories such as *Vetāla-pañcaviṃṣati*, 25 Tales by a Ghost, *Çukasaptati*, 70 Tales by a Parrot, *Simhāsana-dvātriṃṣat*, 32 Tales by the Images on Vikramāditya's Throne, and beside those found spread throughout the *Mahābhārata* and *Rāmāyaṇa* and in fact in all the Indian literature with its commentaries, we have the following important collections of fables, fairy stories and tales; The *Jātaka*-book concerning the Transmigration of souls, from about 477 B. C., published by V. Fausbøll in 7 vols. 1877—97<sup>1</sup>; the *Pañcatantra*-book in 5 chap., by Viṣṇuçarman, from about 530 A. D. published first by Kosegarten 1848 since by Kielhoru and Bühler 1868—81. 2 ed. 1882<sup>2</sup>; *Hito-padeṣa*, the Beneficial Instruction, published by Carey 1804, by Schlegel and Lassen 1829—31, by P. Peterson 1887<sup>3</sup>; *Kathāsaritsāgara*, the Lake of

Of an English transl. by E. Cowell 4 vols. have appeared 1895—1901. <sup>2</sup> Transl. into German by Benfey 1—2 vols. 1859. by Fritze 1884, into French by Lancereau 1871, into Danish in extracts by Harald Rasmussen 1893. <sup>3</sup> Transl. into English by Wilkens 1787 into German by Max Müller 1844, Schönberg 1884, Fritze 1888, into French by Lancerau 1855.

Legend Streams by Somadeva, from about 1063, published by Brockhaus. 1839—66, and by Durgāprasāda 1889<sup>1</sup>; Kshemendra's *Avadāna Kalpalatā*, 1—2 vols. 1888—97, H. Jacobi, *Erzählungen in Māhārāshtrī*, 1886. *Kathā Kosha* a Treasury of Tales, transl. by Tawney, 1895. (Or. Transl. Fund). *Die Āvaṣyaka-Erzählungen*. Herausgeg. von E. Leumann 1897. (In *Abhdl. für die Kunde des Morgenlandes*. Bd. 10).

To these must be added from more modern times: Frere, *Old Deccan Days*; or *Hindu Fairy Legends*, 1868; Stokes, *Indian Fairy Tales*; Lal Behari Day, *Folk-Tales of Bengal*, 1883; Steel and Temple, *Wide awake Stories*, Bombay 1884. Temple, *The Legends of the Panjāb*, 1—2 vols. 1884—85; Knowles, *Folk-Tales of Kashmir*, 1888; Swynnerton, *Indian Night's Entertainment*, or *Folk-Tales from the Upper Indus*. London 1892; and from the latest date many stories communicated in the periodical: *The Indian Antiquary*.

It can be proved that some of the old Indian tales have simply wandered through literature from east to west, to Persians, Hebrews, Arabians, Syrians, Greeks, Turks and into European Folk-literature of the middle ages, others have probably been transmitted and spread from land to land all over the world by word of mouth. But in all cases the greater part of the Folk-Tales, both on the whole and in many separate characteristics, point back to India as the land of their birth, and it is Theodor Benfey's great merit that he has proved this, in his thorough researches, in the introduction to

<sup>1</sup> Transl. into English by Tawney, 1—2 vols., 1880—84.

his translation of *Pañcatantra*. And when the old Greek authors, Herodot, Ktesias, Strabo and Ælian speak of gold digging ants, of griffins, of pigmies, of one-legged men, of others with dog's heads and the like, it is evident that these tales are only a reflection of the imaginative mind of India.

Some of the principal elements in the fables are gold, silver and precious stones. Who has not heard of Jason with the golden fleece, of Fafnir, who guards the gold on Gnita Heath, of the Asa's who throw golden dice on the plain of Ida, of Sif's golden hair, of the boar Goldbristle, of Goldmane, the golden ring Draupnir etc.: and who has not read Asbjørnsen's and Moe's fairy tales *Kari Træstak*; *East of the Sun and West of the Moon*. The *Maiden on the Glass Mountain*, *The three Sisters*, who are taken into the mountain and similar goblin stories from all countries, in which precious metals play an important part.

In India we read of serpents (*nāga*, *sarpa*) in ant-hills full of gold (*Pañcatantra* III,5, 10), of golden *hamsa*'s (*Pañcat.* III,6; *Jātaka* Nr. 136), of the Naga who makes a present of jewels to the king who saved its life (*Jātaka* Nr. 386), of the princess who will only marry one who has seen the golden city (*Kathā-Sarit-Sāgara* V,24), of the golden lotuses (*Kathā-S.-S.* V,25), of *Çiva*'s garden of golden trees with branches of jewels and flowers with clusters of pearls (*K.-S.-S.* IX,52) and so forth.

How does it happen that precious metals and minerals play so important a part in India's tales (and therefore also in those originating from there). The

simple reason is because India has always been richly endowed with the same.

An early proof of this fact we gather from the records of the ancient Greeks. Thus Megasthenes relates that whilst the land on its surface bears all kinds of cultivated fruits, it has underneath numerous veins of all sorts of metals, for it is in possession of much gold and silver, and not a little copper and iron, yes, even tin and other metals which are used in the manufacture of useful articles and ornaments, as well as implements of war. He furthermore says that Taprobane (Ceylon) produces more gold and more large pearls than the continent of India, and people's raiment is interwoven with gold and ornamented with gems. He further relates about gold digging ants amongst the Dards<sup>1</sup> and says that the rivers carry gold dust<sup>2</sup>, and that part of it is given in tribute to the king.

Another proof is the numbers of mines still being worked in India. According to Constable's Hand Atlas of India there are about 59 gold mines, 14 silver mines, 34 diamond mines, beside 105 iron-, 55 copper- and 21 lead mines.<sup>3</sup>

<sup>1</sup> See Schiern's treatise on the gold digging ants, 1873. <sup>2</sup> Conf. Gertz's transl. of Lucian p. 158: An Indian ant, of those who dig gold. Mikylos: And to think that I, ass that I was, should have hesitated in my former life to provide myself with only a trifling portion of gold dust, to bring with me into the present! <sup>3</sup> Temple, India p. 303: India is one of the oldest gold-producing countries in the world. — Marshman says in his History of India I p. 10, that when Darius had conquered India, this land yielded  $\frac{1}{3}$  of his income and that the tribute was paid in gold, while the tribute from the rest of the state was only paid in silver. — Friedländer says in his Sittengeschichte III p. 50: Cleve who wandered about in the vaults of Murshadabad amongst heaps of Gold and jewels

The great conquerors whose desire it was to reach India also give evidence of this. We must first mention the traditions concerning Dionysus and Hercules, then the invasions of Cyrus, Darius, Alexander, the Çakas (Scythians), Mahmud of Ghasna, the Mongol Tamerlan, (even Napoleon's thoughts have been busy with India) until at last, of European Mercantile Companies, the English in 1757 gained the mastery and after the mutiny in 1857 proclaimed Queen Victoria „Empress of India“. The country is now governed by a Viceroy.

Considering these things can we wonder that we in India find a God of Riches, a god for those riches that grow in the mountain and not those that grow in the fields?

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— — still his purchase of diamonds came in Madras alone to 25,000 £, and a box with jewellery belonging to his wife was valued at 200,000 £.

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